The LUTHERAN

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ON SOUTH AMERICAN TOUR

Dr. and Mrs. Fry visit Southern Hemisphere Lutherans

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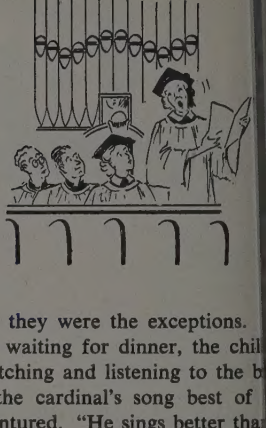
MARCH 30, 1960

Sparrows in Church



FOR OUR family winter is less bleak because of the birds that visit our backyard. The regular distribution of crumbs, a well-filled feeder outside the kitchen window and ears of corn wired to tree branches attract a variety of birds including a brilliant cardinal and his mate. As if to thank us, each of them has his own song.

For my part I am grateful to them for something they taught me the other day.

I HAD COME home from church discouraged, feeling that our congregation was not singing the new service very well and that our rendering of it was far from perfect. Those with good voices and music training were just about letter-perfect, but they were the exceptions.

While waiting for dinner, the chil were watching and listening to the b "I like the cardinal's song best of Craig ventured. "He sings better tha of them."

"That may be so," his brother rea admitted, "but I think the chirp of poor sparrows must mean just as m to God."

OF COURSE! Worship doesn't dep on perfection, I thought to myself. our people, in singing the liturgy, do best they can, with what abilities have. So long as their worship is sin and ardent surely God is well plea

—ROBERT H. THURA

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● OUR COVER: ULC President and Mrs. Fry, waving goodby at airport, symbolize the world-wide involvement of today's church. Turn to *page 34* and read about Dr. Fry's 1960 travel schedule. It will give you an idea of the global scope of church operations. In April (among other engagements he'll preach at the Easter sunrise service at Hollywood Bowl) Dr. Fry will travel 9,000 miles.

● THERE IS A SOLID tradition for world-traveling churchmen. It was established 19 centuries ago by St. Paul whose unscheduled stopover on the Island of Malta in the year A.D. 60 is commemorated this spring. Midland College's Dr. Allan Hauck tells in this issue (*page 15*) about Malta's celebrations of the apostle's shipwreck and ministry on the island.

● SOME CHURCHMEN, of course, don't travel a great deal. They're the parish pastors bound to a congregation, serving its needs, rejoicing in its achievements, suffering its setbacks. What kind of people are they? Pastor Carl Schindler (who wrote "Why Do People Break Down?" in THE LUTHERAN of Jan. 20) attempts to answer the question by examining some typical traits of the men attracted to the ministry and applying the insights gained from psychology to practical aspects of a parish pastor's life (*page 11*).

● WHAT IS THE MEANING OF LENT? Most people know Lent is more than just a time when you go to church twice a week or cut down on cigarette smoking. But there is need for clearer understanding of this season of the church year. We asked Gettysburg Seminary's Dr. Jacob Heikkinen, who contributed a theological article to our Christmas issue, to supply some answers. His thought: "Lent ought to begin with the observance of Easter" (*page 19*).

THE CHURCH IN THE NEWS

Lutherans send 3,789 missionaries

Lutheran churches and mission societies of all countries in 1958 had 3,789 missionaries serving on foreign fields, a Lutheran World Federation official reported. Dr. Arne Sovik, director of the LWF world mission department, said a total of $16 million was spent on foreign mission work by the world's 70 million Lutherans. Average per member contribution to foreign missions was 24 cents, "a sum which is not impressive even in lands where money is scarcest," Dr. Sovik commented.

Major mission-sending lands were the U.S. and Canada, where 13 Lutheran mission agencies had combined field staffs of 1,621. From Germany 15 agencies sent out 682 missionaries. Norway's Lutherans had 498 missionaries abroad, Sweden's 388 and Denmark's 217. Among "younger churches" sending out missionaries were those in India and Indonesia.

The missionaries serve in 48 countries in Asia, Africa, Central and South America. Their work has contributed toward membership growth during the past three years of 13.2 per cent in Australia, 12.4 per cent in Asia, 15.1 per cent in Africa and 16.1 per cent in Latin America, Dr. Sovik revealed.

Seminarians aid "sit-ins"

Negro efforts to win equal right
some areas of the South had taken a
turn. Groups of students demanding
be served at store lunch counters sta
"sit-in" demonstrations, occupying st
at the counters. They held that since t
could make purchases everywhere else
the stores, they should also be allow
to purchase food. In some cases stc
were closed, in others food service w
stopped. Disorders developed in so
cities between Negro and white youth

Some demonstrators were arrested.
Orangeburg, South Carolina, 350 Neg
students were corralled in a tempora
"prison." Nashville, Tennessee, police
rested 200 students to quash demonst
tions. They entered the Negro First Ba
tist Church to seize James Lawson,
Vanderbilt University seminary senior,
charges of conspiracy as a leader of t
demonstrations.

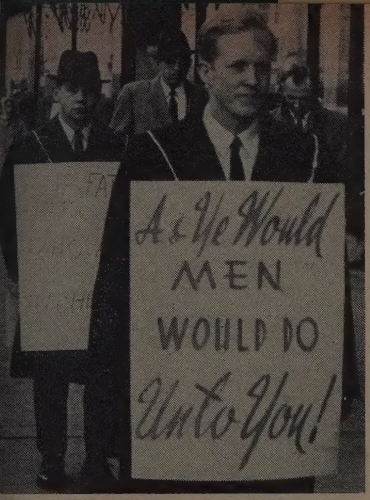
When Vanderbilt trustees ousted t
student, 141 faculty members, includi
14 of the 16 on the divinity school f
ulty, protested. Mr. Lawson "has beer
respected student" and has "endeavor
to follow his Christian conscience," th
statement said. Mr. Lawson was one
four Negroes among Vanderbilt's 2
seminary students.

In Richmond, Virginia, white stude
from Union Seminary (Presbyteria
joined Negroes in picketing stores w
segregated eating facilities.

Clergy support move

Negro clergy in some communit
supported actions directed against "whi
only" lunch counters. North Carolin
Durham, Charlotte and Fayetteville M
isters' Alliances called for a boycott
stores that maintained them.

Interracial ministers' groups in so
areas also voiced approval of the demo



WHITE STUDENTS AID PROTEST
eminarians picket Richmond store

tions. In Winston-Salem, the Forsyth
nisters Fellowship voted 31-25 to state
mpathy and admiration" for the Negro
nonstrators. In Raleigh, 59 white and
gro ministers issued a statement calling
"discriminatory service at lunch
nters" a symbol of "many problems"
ch require solution on the basis of
istian principles.

The Human Relations Committee of
rth Carolina's Council of Churches
ed all citizens to support demands for
ual service" at lunch counters. The
ntral Committee of the National Stu-
t Christian Federation sent a letter to
mpus Christian groups urging them to
e part in peaceful demonstrations
inst racial discrimination.

The Methodist Church's Board of So-
and Economic Relations praised the
gnified, non-violent" demonstrations as
neans of "awakening community con-
nce." However, in Savannah, Geor-
St. Augustine, Florida; Montgomery,
bama; and other places police were
uired to use tear gas and fire hoses to
ak up incipient riots.

School threat is Georgia issue

Federal courts had ordered schools in Atlanta, Georgia, to begin integration. The U.S. District Court had backed a school board pupil placement plan that would begin integration in the 12th grade next year. Georgia's legislature had responded by endorsing a law that required the governor to close any school system that integrated. Application of the law would close Atlanta's 116,000-pupil system.

Georgia's churchmen fought and prayed for a plan that would keep the schools open. The state Council of Churches called on governor and legislature "to provide legislation that will guarantee all the children of Georgia an uninterrupted public school education." Roman Catholic Bishop Francis Hyland of Atlanta warned that "harm and disrepute would come to the State of Georgia through the closing of the public schools." Ministers' groups in Athens and Savannah and the Protestant Episcopal Diocese of Atlanta declared that "closing of schools would violate Christian principles and spell suicide for every area of community life."

A petition with 10,000 signatures asking that schools be kept open was forwarded to the state legislature by HOPE, a citizens' group whose initials stand for "Help Our Public Education."

Atlanta's 134 ministers who had issued a manifesto in 1957 calling for a prayerful approach to peaceful desegregation set last Sunday as a day of prayer for "divine guidance and mercy that we may solve our problems aright."

Amish jailed in school case

The bearded Amish farmers around Morgantown in central Pennsylvania had scorned the gadgets and luxuries of the new $2 million Twin Valley Junior-Senior

High School at Honeybrook. It was "too worldly" for their teen-agers, they said. Attending there would also require long bus trips for some of the children.

When the gleaming new school opened its doors last September, 17 of the Amish children were missing. School authorities hauled 13 fathers into court on charges of violating the state's compulsory school attendance act. They paid $200 in fines and costs, but their children still failed to show up at school.

In mid-March the embattled farmers were back in Honeybrook Township court again. School principal Francis Woods said none of the defendants' children had attended the new school, an accredited private school, or received adequate tutoring at home. Four paid $5 fines. A fifth drew a suspended sentence when he promised to send his son to an approved Mennonite school. The others chose five-day jail sentences rather than pay fines which they said would be an admission of guilt they did not feel.

The farmers were freed after one day in jail when a man who called himself "Billy Graham" paid their fines. They were promptly served new warrants.

Philadelphia's Civil Liberties Union said it would enter the case before the third round came up to make sure that the rights of the Amish to bring up their children in accordance with their customs were fully protected.

Yugoslavia accuses bishop

Trouble between Yugoslavia's Communist regime and the Roman Catholic Church had started in 1946 when the late Cardinal Stepinac was given a 16-year sentence for political crimes. In 1952 the Belgrade government broke off relations with the Vatican because Pope Pius XII made the then-Archbishop Stepinac a cardinal.

Early this year courts in Croatia tenced at least seven priests and two s narians to long prison terms for state activities. After Cardinal Stepi death in February the picture bright for a few days. Marshal Tito awarded a high government decorat the Order for Services to the People Roman Catholic Bishop Josip Ujcic Belgrade on his 80th birthday in reco tion of his efforts to "normalize chu state relations."

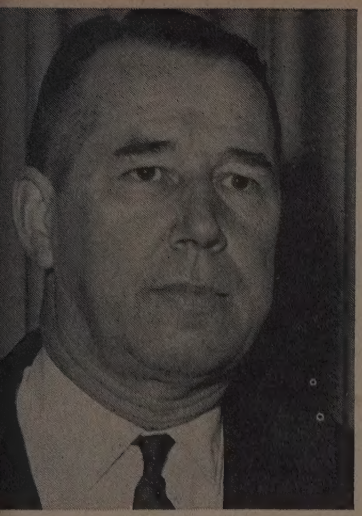
The thaw didn't last long. This m Bishop Smiljan Franjo Cekada of M donia and four others, two of t priests, were seized for trial on cha of smuggling, illegal trading, and vio ing foreign currency regulations. Sm gled into Yugoslavia from Italy were dio and TV sets, auto parts and o "industrial items" worth $126,000, po charged. Conviction would bring a f year prison term and heavy fines. Bis Cekada denied the charges.

1959 worst crime year

Crime rates outran population gains make 1959 the worst year on record the United States, Director J. Ed Hoover of the Federal Bureau of Inve gation reported.

All major crime classifications exc burglary and armed robbery showed creases over 1958, which had previou held the distinction of being the w year. Aggravated assault had the big increase, 7 per cent. Murders gaine per cent and rape 4 per cent. Burgla declined 1 per cent and armed robb 4 per cent. Rates were the same for s cities as for large.

Juvenile offenders accounted for the crease, according to the report. Juve arrests were up 5 per cent from 19 while arrests of adult offenders sho practically no change.



BACK TO CALIFORNIA
Howard Logan

an, Conrad in new posts

1 1956 Howard Logan, former presi- of the Luther League of America, called to New York as executive sec- ry for the Brotherhood of the United heran Church, since renamed the ed Lutheran Church Men. A native Albany, New York, he had previously ed for eight years as manager of the Angeles branch of the United Lu- an Publication House.

his month he was making plans to rn to California as administrative as- nt to the president of the Pacific hwest Synod, Dr. Carl F. Tambert. rey Mauney, ULCM president, said Logan's resignation was accepted deep regret. He will begin his new July 1.

uring Mr. Logan's secretaryship, CM adopted its new name and moved eadquarters to New York. Five new or synodical units were organized contributions increased sharply.

Another ULC auxiliary executive announced plans for the future. Dr. F. Leslie Conrad, Jr., executive secretary of the Luther League of America, accepted a call to become pastor of St. Luke's Church, Richardson, Texas, on May 1. LLA executive since 1950, Dr. Conrad had completed the two terms permitted by the league's constitution. His successor in the LLA post will be the Rev. Arthur O. F. Bauer.

Sunday law backfires

The 1959 ban on retail sales in Pennsylvania on Sunday had been highlighted by the battle of Allentown's Citizens' Committee for the Observance of Sunday against a discount house, Two Guys from Harrison.

After a series of arrests and fines for engaging in Sunday business, the discount store last month took its case to the U.S. Supreme Court. Attorneys for Two Guys appealed a decision by a federal tribunal in Philadelphia, which had upheld the validity of the law and refused to enjoin its enforcement. Two Guys argued that the Sunday law established a religion in violation of the U.S. Constitution, that it discriminated against certain other religions, and that it was administered in an arbitrary and discriminatory way.

On March 13 three women "shoppers" from the Citizens' Committee entered the store to arrange for the arrest of clerks who had sold them goods in violation of the law. The event took a startling turn when the store management instead had warrants of arrest served on the women. They were freed after posting $100 bail with a local peace officer.

Morris Efron, attorney for the store, said the arrests were made "because these people were engaged in worldly employment by going into the store for the express purpose of entrapping employees."

New approaches tried

From Canada to South America and even in Europe groups wrestled with the problem of enforcing Sunday laws. In Edmonton, Alberta, a court held that "works of necessity and mercy" permitted on Sunday now included some activities that Parliament could not have foreseen when it adopted the ordinance in 1906. At issue was operation of a coin-operated automatic laundry on Sunday. In Toronto, the Lord's Day Alliance of Canada agreed that the Ontario legislature should legalize Sunday afternoon symphony concerts.

The Minnesota Poll found that 62 per cent of the state's people approved shopping on Sunday for "necessary things, like drugs, food or gasoline." Legislators from New York City made a fourth try to have the state assembly adopt a "Fair Sabbath" bill which would permit Sunday work by people who observed another day as their Sabbath. The state's Council of Churches has supported the proposed measure.

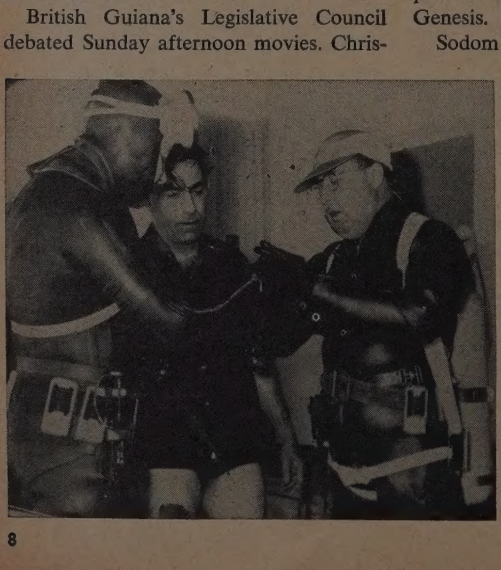
British Guiana's Legislative Council debated Sunday afternoon movies. Christian spokesmen said the movies w hurt Sunday school attendance and disregard for the church. (British Gui 546,000 population is predomin Hindu.) Independence Party leade Narine Singh replied that churches " understand that we live in a modern Those who want to go to church ca so and those who want to go to cinema have the right to do so." Janet Jagan, Minister of Labor, H and Housing, said that opposition to day movies was "old-fashioned and tional."

In Germany, major topic at the sy of the Evangelical Church was "Sun and Leisure." Long week-ends, unu working hours, and employment women affected the "practical work the church," leaders said.

Maybe spacemen bombed Sodo

Biblical interpretation has not bee strong point of Russian scientists, but month one came up with a theory proved he had at least read part Genesis.

Sodom and Gomorrah were poss



Dr. Baney (right) and Ryther check equipment be descending into Dead Se search for lost biblical c They got down 300 feet, f traces of ancient road

troyed by a nuclear explosion set off visitors from outer space, according the theory of a Soviet Master of ysico - Mathematical Sciences named rest. Extreme heat would have ac- inted for the petrifying of Lot's wife, said.

Mr. Agrest pointed out that glassy par- es called tekkites have been found in Libyan Desert. They contain radio- ive isotopes of aluminum and beryl- n and other products of very high peratures. The Soviet scientist, in a ry reported by the Red news agency ss, further conjectured that huge stone os found in the mountains of Syria ght have been used as launching pads the outer space vehicle.

Skin divers search Dead Sea

The lost biblical cities of Sodom and morrah also proved of interest to a r-member team of amateur archae- gists from the U.S. Headed by Dr. ph E. Baney, Baptist minister from nsas City, the group donned skin- ing equipment and penetrated to 300- t depths in the Qumran area. They ed to find traces of the cities men- ned in Genesis, chapter 19.

Remains of a 12-foot-wide road were nd at great depths in the sea, Dr. ney said. After a few weeks the group ns to explore the underwater area on east shore of the sea.

n southern Israel, excavations near yneh turned up an ancient letter in- bed on pottery. Dr. Yosef Naveh, eli inspector of antiquities, said it ed from about the 7th century B.C. Jordan, King Hussein agreed to aid inch-by-inch search of the Dead Sea's tern shore in the hope of finding more ied scrolls. The project will be di- ed by Dr. John Allegro of England's nchester University.

Negro Catholics increase

The Roman Catholic Church is making sharp gains in winning converts among U.S. Negroes, the church's Commission for Catholic Missions Among the Colored People and Indians reported.

During the last ten years, one out of every 12 converts to Roman Catholicism was a Negro, the report said—a total of 100,000 Negro converts. While Negro population gained 17 per cent, Negro membership in the Roman Catholic Church climbed 55 per cent. Present total of 619,964 compares with the 398,111 reported in 1950.

Bright future for city churches?

Most Protestant church bodies had expressed great concern in recent years over the plight of city churches. Exodus to the suburbs and changing city neighborhoods were said to threaten many downtown churches with extinction.

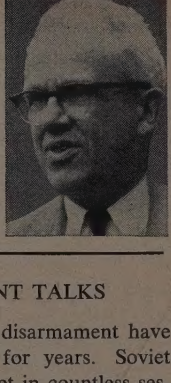
A conference on urban churches sponsored by the United Church of Christ heard a far different prophecy from a city planning expert. Edmund H. Bacon, executive director of Philadelphia's City Planning Commission, told a gathering in Philadelphia that many "inner city" churches can expect large gains in membership in the next few years. "The movement of persons back into the city from the suburbs has already started," he declared. Better housing and cultural advantages will compel a "back-to-the-city" movement, he said. "Future blighted areas will be in the suburbs."

And so forth

London's Roman Catholic "Enquiry Center" said 25,679 non-Catholics had answered newspaper ads to inquire about Roman Catholic teachings during 1959. Of these, 13,109 enrolled in a course of instruction.

WASHINGTON

By ROBERT VAN DEUSEN



DISARMAMENT TALKS

DISCUSSIONS ABOUT disarmament have been on dead center for years. Soviet representatives have met in countless sessions with those from western nations, under United Nations auspices and outside the UN framework. Conference after conference has ended in deadlock.

A change in climate came when Nikita Khrushchev proposed in person to the UN General Assembly a plan for complete disarmament in four years. A few weeks later, he and President Eisenhower at Camp David agreed that disarmament was the most urgent world issue.

By a unanimous resolution sponsored jointly by Russia and the U.S., the General Assembly gave the responsibility for negotiations to a ten-nation committee, five from the western nations and five from the Soviet bloc. American officials felt that with equal representation, Communists might be less on the defensive and more open to serious proposals.

As the disarmament conference opened at Geneva on March 16, another East-West committee in the same city was still in session. Negotiations on halting nuclear tests were bringing the positions of the two sides closer and closer, but agreement had not been achieved. If the gap should be closed and a treaty to end atomic testing completed, it might encourage the disarmament committee to move more rapidly toward agreement.

Problems and prospects

ONE OF THE problems facing the armament negotiators was that the Communists and the western delega brought two opposite points of view the discussion. Soviet representati proposed a broad agreement for the qu abolition of all arms and the means making them. After such a pact had b signed, they would talk about meth of control and inspection.

The West felt that this was putting cart before the horse. On the eve of conference, the five non-Communist po ers made public a plan for "phased" armament in carefully defined stag with adequate safeguards at each sta The agreements arrived at in each ph would be carried out and verified bef the next set of agreements is tackled.

The western proposal had several elements: a ban against the carrying nuclear weapons by space vehicles; tablishment of storage depots for conv tional weapons, under international c trol; willingness not to make steps ward disarmament dependent on progr in political problems.

WHETHER THE Soviet nations will cept the West's stage-by-stage plan, cluding the requirement of foolproof spection at each stage, is uncertain. A depends on whether Khrushchev's p posal for complete disarmament is propaganda move, or whether he rea wants to cut down the skyrocketing co of the arms race and avoid the threat nuclear war.

If no solution has been reached by time of the Summit Conference on M 16, the ball might be passed to the "f four" in the hope that they can break impasse. Meanwhile, a group of litt known negotiators will patiently tac "the world's number one problem."

Pastors Are People

By Carl J. Schindler

According to recent estimates, there about 350,000 clergymen in the ited States. That's a large group and only natural that so many people rep- ent a wide cross-section of abilities, peraments and degrees of education. according to one segment of public nion, the "parson" is a fairly uniform e—a kind man, a little impractical but cerely devoted to his God, his flock l his family.

t was this image of a minister that de *One Foot in Heaven* by Hartzell nce (1940) a best seller and created countless Americans a nostalgia for ir happy Sunday school days of many rs ago.

There is, on the other side, another ment of public opinion which creates entirely different image. In this ver- n, the modern minister is an ob- rantist who opposes science and talks ut life without really understanding it. He caters to the rich and influential mbers of his parish without regard to ir personal morals or business ethics because he knows that his bread and butter depend upon their favor. Some people even suspect him to be a sinister purveyor of subversive ideologies.

Obviously, both the ideal and the carricature are unrealistic to the point of absurdity. Can we draw a more accurate profile of the ordinary minister? Is there such a thing as a "type"?

That ministers represent a recognizable type is undeniable. The young man who applies for admission to the Marine Corps or the State Police or a college of engineering differs from a classmate who presents his credentials to the dean of a theological seminary. The minister has much more in common with the physician, the teacher and the social worker. A sociologist has recently described the ministry as a "burden-bearing profession."

What kind of people become burden bearers? To understand them we must realize that every human psyche contains masculine and feminine elements in vary-

Who is "the pastor" and what is his role in contemporar society and in his congregation? Here are some answe

ing combinations. The terms in this connection have nothing to do with sex but describe feeling tones. They correspond loosely to William James' famous definition of tough-minded and tender-minded souls.

The predominantly masculine individual is more motivated by facts than emotions. He is disdainful of weakness and dependency; he is inclined to be aggressive, combative, insensitive to anguish in himself and others.

Femininity is characterized by concern, compassion, a feeling for the helpless and needy and an urge to ease pain. A strong admixture of femininity is therefore as essential to the practice of the ministry as it is to the practice of medicine.

Since our society places a premium on masculinity, some ministers try to play down their femininity by demonstrative association with exclusively male groups such as service clubs or veterans' organizations. The opposite is the minister preoccupied with small details of churchmanship, a form of compulsive neat housekeeping.

LIFE INSURANCE UNDERWRITERS h long known that the ministry is nc particularly risky occupation. But it c have its hazards in a form of neurotic that is much like the neuroticism schoolteachers. In a recent article *Mental Hygiene* (January 1960) a p chiatrist from Harvard Medical Sch examined the mental health of sch teachers. It is amazing how closely pressures under which teachers labor semble the stresses which affect the m ern pastor.

Teachers must instruct children school against their personal inclinati Pupils may lack motivation for learn and derive little satisfaction from cl room work. Their passive resistance comes frustrating and discouraging to teacher.

THE BEHAVIOR of many so-ca church members is quite similar. T manifest their lack of interest by stay away from church. The pastor feels t he must do something about it. church council feels that he ought to something about it. The synod rec mends that he evangelize the lapsed indifferent. But these people care more for the gospel than the studen Latin class cares for Caesar's *G Wars*. Indifferent laymen create f trated pastors.

Another source of neuroticism teachers is the multiplicity of tasks signed to the modern classroom teac With the failure of many parents to t their children in the ordinary virtues truthfulness, citizenship, regard for rights of others, the community look the public school to fill the gap.

The school is no longer an institution
or imparting academic knowledge but a
creation center, a character-building
gency, a commercial enterprise that
akes money from its athletic program,
nd a savings bank for thrifty students.
o person can fill all the roles into

CARL J. SCHINDLER is pastor of St. Paul's Church in Wilkes-Barre, Pa. Born in Germany, he graduated from Philadelphia Seminary (STM in 1930) and studied psychology at the University of Pennsylvania. This July he'll become district director of the Lutheran Welfare Society of Western Pennsylvania in Greensburg, work mainly in area of family counseling. He has written two books for Muhlenberg Press (*The Pastor as Personal Counselor* and *Adventure for Two*) and has translated from the German, also for Muhlenberg Press, Bishop Hanns Lilje's *Luther Now* and Werner Elert's *Christian Ethos*.

which the teacher is cast, and the teacher (male or female) is never free from a haunting sense of failure.

THE SAME DIFFICULTY besets the modern pastor. An endless variety of programs, projects, appeals for causes is routed to his desk, and he is made to feel personally responsible for the execution of all of them. He is constantly reminded that he is "the key man" in the congregation and that the success or failure of a program depends upon his efforts.

He is under constant pressure to perform a job which by every reasonable standard is beyond the ability of any one individual. When things are left at loose ends, as they are bound to be, he feels guilty and inefficient.

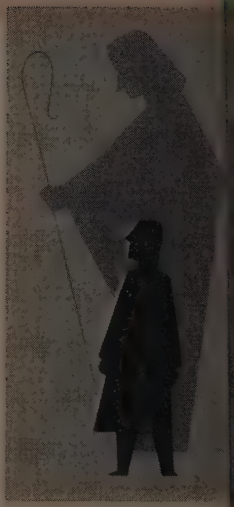
In addition to these external pressures there are internal tensions. Teachers have been indoctrinated with the idea that there is no such thing as a bad child, that every child is worthy of her love and entitled to her best efforts, no matter how uncooperative the child is. To show anger or annoyance at provocation is considered an indication of her own immaturity and professional incompetence. The suppression of feeling implied in this orientation is humanly impossible.

THEOLOGICAL STUDENTS are likewise instructed that the pastor is an undershepherd of the Great Shepherd, and that a good pastor must love and guide his flock without giving vent to anger or irritation. We are inclined to forget that the Great Shepherd is divine while his undershepherds are human. Normal human beings cannot be presumed to be without display of emotions.

Because it is so extremely difficult for pastors to ventilate their feelings their only escape from the stored-up anger is often a change of parishes. We thus have

the spectacle of a ministry that is in perpetual motion.

Synodical presidents and officers are themselves overburdened with administrative duties. It would seem that we should find some means in our synodical structure to give the average pastor access to a mature and understanding individual who has time to listen to the vexations of pastors. Such an arrangement would pay for itself in better pastoral mental health and longer pastorates.



ANOTHER DIFFICULTY that confronts the modern pastor and that he no longer shares with the members of the teaching profession is his own self-identification. What is the role of a minister in modern American society? What do people expect of him, what does he believe his task to be? The answer appears obvious: to preach Jesus Christ.

In reality the answer is far from obvious when we ask ourselves how that all-encompassing task is to be accomplished by human beings with limited talents. Because no man can do everything, a pastor is inclined to place the emphasis in his ministry upon the particular tasks he can do best.

If a man is successful with young people he will stress Christian education. If he is artistically gifted he will cultivate liturgy and music. If he is attracted people he will engage in a pastoral mi istry. If he has executive ability he w build a strong institution. A congregati becomes the lengthened shadow of a ma

A minister's most positive asset is h firm belief in the supremacy and ultima of the gospel. Perhaps it does not matt greatly by what channel that belief ente into the spiritual life of a congregatio If it is genuine and sincere it will ma its way and give meaning and purpo to a pastor's life.

THE MINISTER is sometimes in danger of living in a vacuum. Unless he is careful, he will lose contact with the world of reality. He will come to a point at which he either enjoys his isolated position and even demands that people respect it, or he will inwardly rebel against it and in speech, action, and appearance announce to the world that he is "just another good fellow." Both types of conduct indicate that the minister has not yet found himself. He must learn to accept the obligation which the gospel ministry places upon him. The distance which it creates between him and his people need not distort the picture, but should rather help to clarify it by putting it in proper perspective.

—CARL SCHINDLER in *The Pastor as a Personal Counselor* (Muhlenberg)

PAUL WAS HERE

he Island of Malta is com-emorating this spring the ost celebrated shipwreck ory in recorded history

Y ALLAN HAUCK

". . . WHEN THE FOURTEENTH NIGHT d come, as we were drifting across the a of Adria, about midnight the sailors spected that they were nearing land. they sounded and found 20 fathoms; little farther on they sounded again d found 15 fathoms. And fearing that might run on the rocks, they let out ur anchors from the stern, and prayed day to come . . .

"Now when it was day, they did not cognize the land, but they noticed a y with a beach, on which they planned possible to bring the ship ashore. So ey cast off the anchors and let them in sea, at the same time loosening the bes that tied the rudders; then hoisting foresail to the wind they made for beach. But striking a shoal they ran vessel aground; the bow stuck and re-ained immovable, and the stern was oken up by the surf . . ."

. Paul's statue towers over the Adriatic

THE HEALER (Acts 28:9)
Eight-pence, black

CAST UPON AN ISLAND . . .
1-shilling, burgundy

THRICE I WAS SHIPWRECK
2½-shilling, blue-green

THE STORY of this most celebrated shipwreck in history, which is recorded in the 27th chapter of the Acts of the Apostles, is being retold time and again this year where it happened. From January to July, the island of Malta is commemor ing the 19th centennial of St. Paul's a venturous journey and rescue in the y 60.

PAULINE RELIC VENERATED ON MALTA
a bone from apostle's arm

The celebrations began on Jan. 24 w solemn opening services by the Arc bishop of Malta at St. Paul's Cathed at Mdina. From Feb. 14 through Aug special exhibitions center upon Pau visit to the island. June 30 will mark t opening of a trade fair featuring exhi tions from the countries of Europe a Africa.

In July there will be Pauline pagean special services conducted by the Orc of the Knights of Malta and special ser ices linking the Maltese celebrations w similar festivities held in Italian cities v ited by St. Paul. For Roman Catholics special object of veneration will be t alleged "miraculous" arm of St. Paul p served at Valletta. The centenary obs vation will conclude formally on July

ALTHOUGH A SMALL ISLAND of only square miles, Malta has played a s nificant role in Mediterranean histor Midway between Italy and Africa and b tween Gibraltar and Cyprus, it lies in a most the exact center of the Medite ranean.

Remains of neolithic temples indica

MFORTING THE DESPAIRING
½-pence, blue and tan

PUBLIUS CONSECRATED BISHOP
3-pence, magenta and blue

PAUL LEAVING MALTA
6-pence, red and grey

t Malta was inhabited by people with advanced culture as early as 3000 B.C. ound 1500 B.C. Phoenicians (Sidon and e in the Old Testament) invaded the nd. With the rise of Carthage, Malta under its domination. Near the close the Carthaginian Wars (264-146 B.C.) island declared itself in favor of the mans.

IN NEW TESTAMENT times Malta was ed by the Romans and became an im- tant trade center. In A.D. 800, amid dissolution of the Western Roman npire, it fell to the Arabs. Three hun- d years later, the Arabs were displaced Normans, Suabians, Angevins, Ara- nese, and Castillians. In 1530, the year which he received the Augsburg Con- sion from German Lutherans, Charles emperor of the Holy Roman Empire, ve the island to the Knights of St. John, o had just been driven by the Turks the island of Rhodes. It was a con- nient solution all around, because arles had found Malta expensive to fend against the Muslems while the ights were pleading for a base from ich to launch their counterattacks ainst the Turks.

The island suffered from frequent rkish raids which often carried off whole villages into slavery. In 1565, a Turkish armada of 180 ships and 38,000 men attacked the island defended by only 600 Knights and 5,500 Maltese whose

CHURCH DEDICATED TO ISLAND'S TRADITION
St. Paul's Cathedral in Valletta

battle cry was "St. Paul, save us!" After a four-month siege the Turks were repelled. The present capital, Valletta, was built after the Great Siege.

In 1798, when Europe was at Napoleon's feet, the Grand Master of Malta surrendered without a struggle and was given three days to leave the island. After two years of French rule, plundering and despotism the Maltese rebelled with the aid of a few British ships and asked King George III for protection. In 1814 the Treaty of Paris recognized Malta as British possession.

At the height of Mussolini's short-lived imperial dream, Italy claimed Malta as its long lost (and never held) possession. Germans staged savage bombing raids on the island's vitally important naval base. The fact that Malta held out against German threats and Italian lures despite its Italian-language population has variously been described as a modern miracle and as a tribute to British ingeniousness in dealing with alien people under its rule. The island now has self-government.

THE BIBLICAL ACCOUNT of Paul's experiences in Malta is told in a recently issued stamp series which banks both on the historical significance of the event and on the highly active international stamp collectors' market. There is the one-shilling stamp with its reference to the account in Acts 27 and 28, the 1½-pence stamp depicting the shipwreck, and the two-shilling-six-pence stamp showing the apostle with the open book and the reference to the second letter to the Corinthians (11:25).

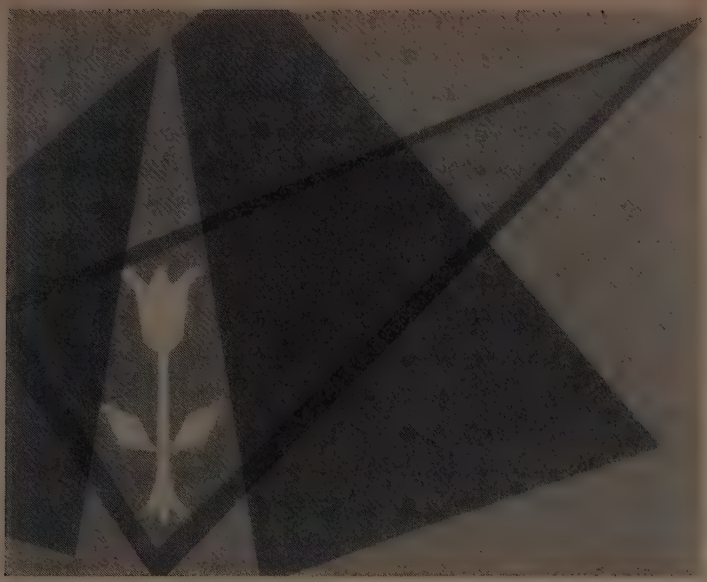
ALLAN HAUCK was born 34 years ago in Springfield, Ohio, graduated from Kenyon College and Hamma Divinity School and earned a doctor of theology degree from Hartford Theological Seminary in Connecticut. Ordained at the age of 22 by the Ohio Synod, he was assistant pastor of Hope Church in Detroit, pastor of St. Mark's Church, Newport, Kentucky, and St. Mark's Church, Auburn, Indiana, taught philosophy and religion at Roanoke College, and joined the faculty of Midland College in Fremont, Nebraska, in 1958, where he is now chairman of the department of Christianity and theology.

The eight-pence has reference to St. Paul's first acts on the island—how the natives honored Paul as a god after he escaped harm despite being bitten by a snake, how Publius, the "chief man of the island" played host to the apostle and how Paul, in return, healed Publius' sick father (Acts 28:9). The three-pence stamp refers to the tradition according to which Paul consecrated Publius as first bishop of Malta.

The tradition is the basis for Malta's claim as an episcopal see of apostolic origin. Paul set sail for Rome after a three-month stay on the island. Malta is still reliving those three months today.

MULTITUDES of people, if they were honest, would say that their creed is really the Twenty-third Psalm revised and brought up to date in words something like this: "Science is my shepherd, I shall not want. Technology maketh me to lie down in green pastures, and the science of geriatrics restoreth my soul; surely progress and prosperity will follow me all the days of my life, and I will dwell in Utopia forever."

—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg Press)



Light in Lent

Jacob Heikkinen

This is Lent, the period of the year hen we seem to be going through a ng, dark tunnel from which we expect emerge in the dazzling brilliance of ster morning. .

On Ash Wednesday, you saw people me out of Roman Catholic churches th a spot of ashes on their forehead. hers have accepted Lenten regulations. ey smoke less (if they smoked before) they stay away from alcohol. They ay also give more money to worthy uses, resolve to go to church more fre-ently and, by all means, not to miss mmunion. The mood to do something especially serious is upon us like the gray overcast on a wintry day.

Ministers of the gospel, this time of year, are working extremely hard . . . "to death," as it were, and only a post-Easter vacation can rescue them from such state and bring them back to life.

Lent ought to begin with the observance of Easter. No other way is open to us once we accept the faith of the New Testament as responsible and thoughtful people ought to.

Michigan-born Dr. Jacob W. Heikkinen is professor of New Testament and Greek at Gettysburg Seminary.

Paul prayed that he might know Christ and the power of his resurrection and share his sufferings, becoming like him in his death (incidentally this prayer comes out of his discussion of being justified through faith).

It was the Easter event which gave the disciples the ground on which to stand and the life by which to live. The gospels were preached and recorded in witness to the resurrection of Jesus and to his sufferings in relation to his resurrection.

WHAT INCREDIBLE thoughts we think about the meaning of Jesus' sufferings! Two primary mistakes are at fault: the first that Jesus' sufferings belong to the final month of his life, and the second that his sufferings were the endurance of a relentless, tragic pressure upon him.

Let it be stated without reservation that the whole of Jesus' mission took on the shape of his crucifixion, and that precisely in his cruciform-mission as God's suffering servant he revealed and released the power of God.

In his wilderness agony Jesus foiled the tempter's strategies and triumphantly clung to the doing of his Father's will.

Pilate wished to impress as well as depress Jesus with the power of his authority. "Do you not know that I have power to release you, and power to crucify you?" he asked. Jesus answered with a trumpet-like blast of a higher power: "You would have no power unless it had been given you from above."

THE "LIFE MORE ABUNDANT" of the gospels is to be understood as a pouring out of a triumphant life in conflict over the powers of darkness bent on destroying life. At every point of his mission Jesus was hard pressed, but never defeated. His proper title reads, "Christ the Conqueror," *"Christus Victor"* in the venerable Latin phrase.

It is the conqueror who appears w a paralyzed man was lowered through roof to be healed by him. (The doorv that day, was jammed by crowds pres in on Jesus at the peak of his populari But the paralyzed man's foremost n was not to regain physical health bu gain release from a guilty, terroriz conscience. And so Jesus said the deeming word: "My son, your sins forgiven."

This sounded like blasphemy to contemporaries. But as they grumb and spoke of him as one dishonoring name of God, Jesus flung the challe into their faces: "Which is easier, to s 'your sins are forgiven,' or 'rise, take your pallet and walk'?"

After Peter had denied Jesus th times, the master "turned and looked" him. And Peter "went out and wept b terly." What did he see in Jesus' eye What stirred him? Did he see pity?

Did Jesus say in his heart, What weakling you turned out to be, I fe sorry for you? Or, was Jesus overcon by anger, thinking, How could you d ceive me, betray your own grave pron ise?

Or did Jesus resign himself to Pete cowardice, musing, He could not he himself, such is the lot of man, alwa has been, always will be?

We may be sure that this is not wh Peter read in Jesus' eyes. Peter sobbe his heart out in the realization that h Lord suffered with him, shared his fe and shame as if he, not Peter, had don it all. In this dramatic moment we catc a glimpse of the "powers of resurrec tion" at work in the victorious compas sion of our Lord.

THE ONLY Christian way to keep Len is to dig deep down into ourselves—"le a man examine himself"—and turn ou

CHRIST, BY PAUL SINKWITZ
From "Das Bild zum Sonntags-Evangelium," Quellverlag

tal being once again to the basic calling hich is ours, namely, "to be crucified th Christ." This means to identify our- lves with the misery and woe of modern an, not merely by expressing our sym- thy, but by acting according to the nviction and commitment of a soldier Jesus Christ, meeting the onslaught the Evil One in its myriad forms.

"TWO PERCEPTIONS cast their shadow er my existence," confessed Albert hweitzer. "One consists in my realiza- on that the world is inexplicably mys- rious and full of suffering; the other in e fact that I have been born into a pe- od of spiritual decadence of mankind." It is in this sort of world that we are called to share the fellowship of pain. All superficial ideas, such as being optimists or pessimists, need to be discarded. In utter honesty we must catch the tragic vision of human existence, absorb it into ourselves, and live it out in the power of the love of God.

Dostoevski, one of the most profound witnesses to the risen Christ dwelling in the deeps of human sin and sorrow, wrote about the cost of loving. "I am sorry I can say nothing more consoling to you, for love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, rapidly performed and in sight of all men. But active love is labor and fortitude."

Hostess to 94,000 Guests a Year

Lutheran with a smile and a mission

By Betty Lawrence

When you say "hello" to 94,000 visitors a year some of them are bound to be interested in churches. According to Mrs. Gertrude Heckel most people perk up when you give them an opportunity to mention the church of their choice. She ought to know: she's the girl who says "hello."

Gertrude is hostess-guide on the observation deck of the Gulf Building in Pittsburgh, Pennsylvania. Via this job she has acquired a small reputation: She is "that Lutheran with the interesting job."

Gertrude had been a housewife for 28 years. When her husband died, she needed a job that didn't require much training. Her husband had enjoyed his work as a head bank teller. So she went to his employers and told them her story.

"We know of a job for you," they said. "It has only one requirement: you must be happy in your work."

That didn't sound like a job requiring half a dozen aptitude tests of which Mrs. Heckel has a secret terror. She applied for and got the job.

Being happy in it has been easy. It doesn't matter if she is greeting General Kitchener of the International Salvation Army, or Margaret Bourke-White, world famous photographer, Richard King Mellon, or a tired working father with a passel of children: the warm Heckel smile is right on tap.

Margaret Bourke-White may be a world-famous personality but to Gertrude she was just a woman with frozen hands. Miss Bourke-White had been taking pictures of the city from the deck, and since it was January and she is a genius, she didn't know her hands were blue. Gertrude hustled her indoors and rubbed the famous hands till they thawed.

Since Gertrude has been for 28 years a member of Emmanuel (United Lutheran) Church, Bellevue, Pennsylvania she just calmly assumes everyone is as ardent a churchgoer as she. "Which is your church, sir?" she says. "I'll point it out for you."

Few people rebuff her. Usually an equally warm smile is returned with "I'm a Methodist—Presbyterian—Lutheran—Catholic." Gertrude shows them where their church points its spire upward. Sometimes it causes the visitors to stand in silent reverie.

The observation deck is open, free of arge, seven days a week. Walter Ide, o a host, and Gertrude arrange their rking hours so that one of them is on nd to guide people around the deck om 9 A.M. till 10 at night, including ndays. An express elevator takes one the lounge, 38 floors up. Around its lls are color photographs of the com- ny's people and holdings in Saudi- abia.

Before one of these photographs one y stood Miss Almira Nelson, for over years missionary at Christ's Mission the Jews in Pittsburgh. Since her re- ement, Miss Nelson has been house- other at Lankenau School for Girls in iladelphia. She was back home visit- g, taking in familiar sights.

Gertrude saw Miss Nelson, lost in ought, before the portrait of an Arab ieftain. She went to her and said, sn't this an interesting face? He's quite man. He was so impressed with the e of a Christian missionary in Arabia at he sent his three daughters to a Lu- eran school here in America."

"I know," Miss Nelson smiled. "His ree princesses are enrolled at my hool."

When General Kitchener came to e the city from 38 floors up he said, wish every Salvation Army lass and ldie could see this sight. These en- cling hills can't help but make one think: I will lift up mine eyes unto the hills." Not long after that, 500 of the Salvation Army's small fry did come on a Saturday afternoon pouring into the lounge. At times like this Gertrude breathes a prayer of thanks that the deck is glass enclosed.

One small boy had a shattering thought. He looked at Gertrude and said, "It makes me feel like I'm not the only important thing in the world!" From that height, long ribbons of passenger and freight trains were visible, boats on the rivers, cars on the bridges, planes in the sky: a curious, yet majestic, blending of people and progress.

Gertrude has found this to be the most exhilarating aspect of her work. Twenty-five hundred people from foreign lands came to the observation deck last year.

This year Gertrude will say to a good proportion of another 94,000 people, "What's your church? I'll show it to you. Over there is Trinity Episcopal, next door is First Presbyterian. Up there, behind those tall buildings—you can't see it from here, but it's there—First Lutheran on Grant St."

Sometimes these folks come back, bringing guests. They introduce Gertrude: "This is that Lutheran I was telling you about."

"I guess," says Gertrude with the smile the Gulf Company ordered, "it isn't just Pittsburgh and the Gulf Company that I advertise!"

We know that we have to love the Lord our God with all our heart and soul and strength and mind. But that does not mean that we are to be interested in nothing else. That does not mean that we are to be thinking of religion all the time. Nothing could be falser than that idea. For the main thing is not to be thinking about religion, but to be living it. —D. M. Baillie in *Out of Nazareth* (Scribner)

FIVE MAKE A FAMILY

Open Heart, Closed Door

MRS. ANDERSON, mother of four; Mrs. Kent, mother of none; Mrs. Melton, myself, mother of three, were having coffee together on a dull, rainy afternoon.

My Sue came from school with a shy, sweet friend, and they went upstairs to play. Pete rushed in after confirmation class at church, called, "Hi, Mom! Hi, Mrs. Kent! Hi, Mrs. Anderson!" changed clothes, shouted, " 'Bye, Mom! Goodbye, Mrs. Kent, Mrs. Anderson!" and slammed out to the community center where he is pursuing the art of Judo.

Karen came from school, stopped to greet my guests in a poised, self-assured manner, walked softly about the house, asked if anyone needed the bathroom because she planned to wash her hair.

MRS. ANDERSON'S eyes followed Karen up the stairs. "Connie, how do you keep your family out of one another's hair?"

"Yes, you Meltons do seem to have a pleasant, polite family life," Regina Kent said.

"Pleasant! Polite!" I laughed as I echoed the words. "That's hardly the way I describe it. Ours is a mad house most of the time. All houses with children are . . . aren't they?"

I thought about our family. A mad house, yes. A dog house sometimes, with every member in the dog house for a different reason. A fun house often. A sad house, sometimes, quivering with hurt feelings or shattered rudely by anger.

"You know that the Bible says, Regina —In my Father's house are many mansions. Isn't that the description of a family house, too? We lead so many li have such conflicting personalities, fol such different interests. Yet, we ar family and we live together in our ho Even when we dislike one another m we are drawn together by love and pendence."

"CONNIE MELTON, if I talked like th my children would tell me to get a sc box," Mrs. Anderson laughed.

"Never fear. That's what Pete sa too. Or else he says, 'Oh, tape it, Moth and put it on the play-back.' But a co ple days later he'll show by some rema or action that he took in the message."

"Seriously, Connie," Mrs. Anders went back to her earlier question, "ho do you manage to remain a happy fa ily? Give me your recipe."

"You really want the secret formula I asked.

Mrs. Anderson nodded. Mrs. Ke drew her chair closer.

"We practice the rule of the clos door and the open heart. It's the Melt version of those two poles the psychol gists and social scientists are alwa bringing up—togetherness and apartnes When we are sick of living together, the we live apart.

"There are days when we love one a other passionately, want to help one a other in every way. Those days we liv together, do things together as a family go places together. Then something hap pens—poof! In two minutes everyon rubs everyone else the wrong way, temp ers flare, shouts are heard . . ."

"BUT WHAT do you do then? That's
at happens at our house, and it's
ful," Mrs. Anderson wailed.
"Then we revert to the other pole—
artness. We keep out of one another's
y. Do our household jobs, but do them
ne. None of this five-cooks-in-the-
chen stuff during those dark days.
nny, you get over a mad very quickly
en you are alone. Suddenly Pete will
ne in a sports show on TV and call
an to see the champions. Sue will bring
r homework to the living-room or
chen once more. And Karen . . ."
"What about Karen?" Mrs. Anderson
ked. "Alice's moods last for days. How
you pull Karen out of hers?"
"By leaving her alone. She knows Dan
d I are always ready to listen to her
es and complaints when she's ready to
k. But we don't ask her to tell us. We
e available—with open hearts, but we
spect her closed door."
"Mind if I quote your phrase, Connie?"
rs. Anderson asked. "Open heart . . .
sed door. That's a good motto. I'm
a panel discussion for PTA on teen-
e attitudes and problems. You've given
a good idea to toss on the table.
aybe too many of us won't let our chil-
en close their doors?"

"NOT ONLY THAT," I said. "Too many
rents give themselves wholly to their
ildren. They're always around and
ungsters treat them like old shoes. Par-
ts need apartness, too, and the right to
se *their* doors."
"Don't you think that there are many
nes when apartness has meant great-
ss?" Regina Kent asked thoughtfully.
ne's faith is a very personal thing. Men
religion have spent time apart, search-
g their souls. And creativity—most
eative people, artists, writers, musicians,
ve had to spend great chunks of time
in concentrated and inspired isolation."
"Yes," I agreed. "Apartness means taking time to know yourself. Even children Sue's age have a need for both togetherness and apartness."

Mrs. Anderson and Mrs. Kent left soon after that, but I continued to think about children needing togetherness and apartness. Sue will announce that she is retreating to her room to do homework or to play or to tidy a mess she left, but when she comes down, she says, "I've been thinking . . . why is it I don't like Joanne? I've been asking myself *why?*"

AND WHEN Pete sits on the floor in his room, his radio tuned low, a history book on his knees, maybe he's not thinking about history or listening to the disc jockey. He's thinking about Pete and wondering about Pete. Dan and I try not to intrude on such reflections. We're not afraid to leave our children alone with their thoughts . . . to discover something about themselves.

Karen is a thoughtful young lady and a little moody and broody. She has great need to be alone. In her room, with its closed door, she writes in a diary, composes poems, cries, then looks at herself in the mirror to see how beautifully she cries, devours books, and comes down to dinner tired of apartness and desiring togetherness.

And her opening conversation shows she's been thinking deep thoughts behind that closed door. "Dad," she says, "don't you agree that the apartheid situation in South Africa is too, too ridic?"

And Dan, glad that we're all together again, says sagely, "Well, now let's analyze the situation, from both sides." And I lean forward eager to enter the discussion and thinking what a vast chasm there is between apartness and apartheid.

WORSHIP NOTEBOOK

THE BLESSING OF PALMS

THE NEWSPAPER ITEM brought a mild chuckle. Describing the events of Palm Sunday in the churches of the town it said: "Blessed palms were distributed in Episcopal and Lutheran churches. Unblessed palms were handed out at the Reformed United Church of Christ."

Somebody, it would seem, got gypped! Not only was there an inference that the Episcopalians and the Lutherans made out better than their Reformed brethren, but the ungracious distinction between "handed out" and "distributed" suggested a subtle difference.

The custom of giving palm branches among churches of various denominations has grown in recent years. Time was when only Roman Catholics were seen leaving their churches bearing the yellow-green stalks. Nowadays it is not surprising to see Methodists, Presbyterians, Lutherans, Episcopalians and even Baptists toting the fronds home with them. What becomes of the palms once they are brought home however is anyone's guess.

PALMS HAVE long been associated with the Sunday before Easter. Whether churches distribute palms (blessed or unblessed) or not, one can always find potted palms decorating the chancel. This is a natural development from the events of the first Palm Sunday. Because the people cut branches from the trees, it has become the practice over the years to use —where they are available—branches of the palm tree. Hence the name of the day (the only one, incidentally, in the *Service Book and Hymnal* which does not take its name from the first word in Latin of the Introit for the day).

Historians tell us that the custom g back to the fourth century. In Jerusal the Christians would assemble at Mount of Olives and escort their bish riding upon a colt, to the principal chur of the city amid a joyous procession imitation of Christ's entry into the ci Naturally palms were used by the marc ers. Later, as so frequently happen with such ceremonies, the custom w adopted in Rome and from there spre to all parts of the church.

Usually this meant a procession begi ning in the church, moving out into t open, and then returning to the chur for the celebration of the mass of the da In some places provision was made f the blessing of the branches. Elsewhe there was no such blessing. It is impo tant to note that in early days many the prayers used on this occasion wer not a blessing upon the branches bu rather upon the people.

LATER, WHEN the forms of worshi had crystallized into a more or less un form pattern, the ceremony for the bles ing of the palms became quite elaborat almost as lengthy as the mass itself. The the people went forward to receive th branches, forming a double-file proce sion which left the church and in som places marched around the church through the streets and then came agai to the church door.

There one of the ministers struck th door with the foot of the processiona cross, and then the entire procession sin ing the hymn "All glory, laud and hono (SBH, 74) moved back into the church In some of these places a life-sized wood

carved figure of our Lord seated upon a donkey was pulled along as a part of the procession. One can still see these carvings in museums in Europe.

At the Reformation there was a strong reaction against the blessing of things. Superstition had come to be attached to the use of objects blessed by the church. It was felt by many people, and these not only the ignorant, that things like blessed palm branches could be used to ward off famine and storms, cure illness and insure material wants.

No wonder that among even those churches where the Reformation had not rejected all of the old ceremonies, the customs associated with Palm Sunday were forgotten. In a few places palm branches were distributed. Some of the territorial churches of Germany continued the procession, but generally the old ceremonies died out.

IF ANYONE, studying the attitude of the Reformers toward this custom, argues that the restoration of the Palm Sunday ceremonies is objectionable and not to be tolerated, he has a point. We who are heirs of the Reformation with its determined effort to put the gospel above superstition ought always be careful that we do not lapse into the errors of the medieval church. In spite of our modern sophistication and protestations that we are a thoughtful people, there is in many of us a smoldering spark of superstition. The church must not allow that spark to be fanned.

Yet this does not mean that all of the old ceremonies, if they can be given an interpretation which will help people to better understanding and practice of the gospel, are to be thrown out. Simply to admonish congregations that they must not or ought not distribute palm branches on Palm Sunday will solve no problems.

If there is an inclination to adopt the custom, or to continue it where it now exists, it must be made an effective tool which, when properly used, enables men to see another reminder of their duty to worship God. We do this with pictures, statues, crucifixes, and the like. Why not also with palm branches?

IT IS IMPORTANT that where the custom is desired, every effort be made to insure that the people have a proper understanding of what the ceremony means. A note in the bulletin should indicate that the branches in themselves contain no supernatural power. They are simply to serve as reminders that as they were borne aloft in the church so a person beholding them will constantly remember that his life is intended to be an act of praise and thanksgiving to God.

For congregations desiring this custom, the following order is suggested:

The branches of palm may be set up on a table on the Epistle side (to the right) of the altar. Care should be taken to insure that the branches have been separated from the stem so that they can be easily distributed at the proper time.

Before the service the minister shall enter the sanctuary, and after prayer, turn to the people and say:

The Lord be with you.

To which the people reply:

And with thy spirit.

Then shall the minister say: "Let us pray," after which he shall read one of the following collects from the SBH: 94, 96, 113, 114 or 3 (page 234). If the alternate Gospel for Palm Sunday (Matthew 26:1—27:66) is to be read later at the Service, Matthew 21:1-9 may be read at this point. Otherwise the order may follow in this fashion:

Minister: The Lord be with you.
People: And with thy spirit.

Minister: Lift up your hearts.
People: We lift them up unto the Lord.
Minister: Let us give thanks unto the Lord our God.
People: It is meet and right so to do.

THEN SHALL the minister offer this prayer:

It is truly meet, right and salutary that we should at all times and in all places, give thanks unto thee, O Lord, Almighty, Everlasting God; but especially do we praise thee, at this time, for the mighty acts whereby thou hast redeemed us through Jesus Christ, thy Son, our Lord. And we beseech thee, O Lord, send thy blessing upon us who now make our prayer to thee, and sanctify to our use these branches of palm; that we who bear them in thy Name may ever hail him as our King, the same thy Son, Jesus Christ our Lord, to whom with thee and the Holy Ghost be all glory and honor. Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying:

Then shall be sung the Sanctus, after which the people may come forward to receive the branches of palm. Then shall be sung "All glory, laud and honor" (SBH 74) which may be accompanied by a procession if it is desired. Otherwise at the end of the hymn, the Service shall begin with the Invocation.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

"Preacher's kid"

QUESTION: I am 14 years old and a P.K. Recently we moved into a Catholic community. We have a Luther League which is the only Protestant young people's group in the town. As a result Protestants and Catholics travel around a great deal together. On Sunday nights this group usually goes to a movie or bowls. We have our choir practice on Saturday nights. My family do not allow me to go with them on Sundays, and consequently I am left out of the gang.

The kids argue that it is the same as watching a movie on TV. They feel that my parents are too strict. Should I be different because I am a P.K.? Am I right and everyone else wrong?

Is it wrong for me to attend school affairs with Catholic boys? There just are not enough Lutheran boys to go around.

REPLY: A "preacher's kid" is sometimes in a difficult position because his parents feel that their child should provide an example that squares with their teaching and preaching. To what extent a parsonage child should be restricted—if at all—is not easy to say. It seems rather unfair to isolate a boy or girl from the life of his group unless there are important moral principles at stake.

An excellent way to handle problems of this sort is to set up a community youth code. This has been done with considerable success. Parents and young people work it out together with the understanding that it is to be the guide for all. Young people will naturally feel a loyalty to a code which they have helped to frame.

But someone must lead the way, and enlist the help of others. A group or committee of well-liked men and women could probably bring about the co-operation of most parents, and win the good will of leading youth, who, in turn, could bring in most of the young people. A small minority will almost certainly resist any kind of limitations, but they can be disregarded. Unless there is some kind of community arrangement the old issue will continue to create problems.

What is proper observance of the Lord's Day? There is considerable difference of opinion on this point among clergymen and among the laity. The tendency seems to be in the direction of greater adaptability as long as activities are not detrimental to anyone.

What is or is not damaging, however, remains a question. It seems in order to favor a degree of relaxation of the older idea of Sunday observance in the light of Jesus' words, "The Sabbath was made for man, not man for the Sabbath." But everyone should be cautious not to abuse that principle. It could be that the denial of privileges to a P.K. would have more negative effect than "going along."

About going with Catholic youth in a romantic way, every Protestant boy and girl should be extremely careful. It looks innocent enough, but the appearance is deceiving. Many love affairs begin in a very "innocent way," but they are likely to wind up in tragedy for both persons—and for children. Everyone should steer between "Scylla and Charybdis"—between bigotry and unthinking surrender. We should respect all people regardless of their religious outlook, but draw the line on anything of a romantic nature.

Children should be conditioned to this view long before they arrive at the age of dating and love-making, in order that they may be prepared to be courteous but wary when it comes to association with Catholics. If young people could only see, understand, and appreciate the disappointments, sorrows, and tragedies which come out of mixed marriages they would think a second, third, and fourth time before they take a first step.

Timid

QUESTION: Paul, ten years old, is timid. He is afraid to speak up in school or to take his normal place in games or social doings. His teacher thinks there is something at home that makes him feel insecure. But he seems all right at home, though he dosen't talk as much as his sister.

REPLY: Whether timidity, or bashfulness, is all due to experience or, in part, to inherent qualities is difficult to determine. It may be that some persons are naturally more susceptible to influences which produce hesitancy or "backwardness" than others. I should assume that Paul's trouble is largely the outcome of experience in his total environment, but mainly at home, since most of his life has been lived in the family.

The father and mother should question themselves regarding their home life over the years. Can the boy feel that he has the affection and support of his parents? Does he receive unreasonable criticism? Is he made to feel that he doesn't count—"You're too young," "You couldn't do that"?

Praise him for what is well done, even if not up to expectations. Help him to feel "accepted," one who "belongs," and who actually can do things.

BOOKS

ANCIENT HOLY LAND

The Antiquities of Jordan. By G. Lankester Harding. Crowell. 206 pages. $4.75.

Who could be better fitted to write on the antiquities in the country of Jordan than the man who was in charge of them for twenty years? Lankester Harding probably possesses the most intimate acquaintance of any living man with the history of that territory which figured as the eastern segment or border of the Holy Land.

Singling out ancient Israel's contacts with Ammon, Moab, and Edom, the book mingles biblical information with non-biblical sources. The history also reaches back to prehistoric times, and comes down through Muslim centuries to the present.

The book describes what can be seen of ancient remains at the many places throughout the country. A separate chapter presents each major site—Jerash, the ancient Gerasa of the Decapolis and the best preserved of Roman cities in the Middle East; Petra, the "rose-red city" and tourist's delight; Jericho, the scene of recent archaeological excavation, and Qumran with its Dead Sea Scrolls. Other places are treated more briefly.

Biblical scholars may question the author's dating of the Exodus to 1320 B.C. and his relating a Nabatean deity from Petra with the Lord of the Old Testament. They will be interested in his qualification to Nelson Glueck's hypothesis about the absence of sedentary population in Trans-Jordan between the patriarchs and the Exodus. They will find, too, that the style is best in descriptions of the countryside, for in these the author's musician soul appears.

Maywood, Ill. ROBERT J. MARSHALL

NO PURPOSE?

The Recovery of Purpose. By Emile Cailliet. Harper. 192 pages. $3.50.

"You don't know what a help your sermons have been to my husband ever since he lost his mind." Thus the late Dr. Coffin was greeted by a woman after a church service. Well, some books, like sermons, hel many who have "lost" their minds. Ma the reviewer of this book make the sugge tion, however, that all the mind will b needed to grasp the insights of this stimula ing author? Only a second reading (is ar book worth reading that does not requi several perusals?) will yield the impact o the truth presented by the eminent pro fessor of Christian theology at Princeton.

Modernity in general and modern scienc in particular have laid the foundation fo a reversion to a pagan view of a purpose less, meaningless, senseless world. Instea of a "Pilgrim's Progress" we are takin according to O'Neill's posthumous play, "Long Day's Journey into Night."

The author, with a thoroughly amazin understanding of the scientists, philosopher and of classical and modern literature, pro ceeds to make a fair case for Purpose. Hi enquiry marked the solidarity between los of purpose on the part of modernity and th failure of Christianity to cope with the sit uation. He points to their common woe— the anthropocentric ways of apprehendin reality.

This book will be a great value to anyon who doubts that Christian thought can b intellectually honest or that faith has any thing to fear from thinking. It will clea away a lot of debris surrounding and ofte covering the truths of the Bible. It wil help construct an evangelism that is far re moved from a radically pessimistic outlook of a long-faced Christianity.

Albany, N. Y. MORRIS C. SKINNER

TEACHING THE TOTS

The Church Plans for Kindergarten Children. By Kathrene McLandress Tobey. Westminster. 192 pages. $2.75.

This book is the text for the kindergarten teacher training course of the Interdenominational Leadership Education program. It is also an excellent and readable handbook for kindergarten supervisors and teachers

verywhere; a source book church libraries would do well to include on their shelves.

Of great value are the chapters dealing with the characteristics of the four and five-year-olds. Leaders in the throes of planning for hour-long sessions or for more extensive programs will find the author's suggested outlines most helpful.

Mrs. Tobey has a delightful way of presenting the methods of teaching kindergarten children. She includes such diverse items as a recipe for finger-paints or making the most out of available space, and concludes with an adequate bibliography for further reading and an audio-visual material list.

SARAH WOLFE KLOS
Oreland, Pa.

REALITY OF GOD

God Is Inescapable. By David Wesley Soper. Westminster. 128 pages. $2.50.

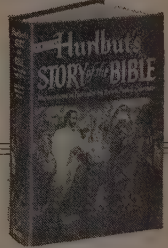
There are fifteen brief essays regarding the reality of God in human lives. Each is a practical presentation of how the consciousness and presence of God's power should be a part of daily Christian living. Theology is set aside for a down-to-earth explanation of the relationship between man and the inescapable God of the universe—Father, Son and Holy Spirit.

A keen mind, talented pen, and reverent spirit combine to produce the ninth book by a Christian minister who is a college professor and a well-known lecturer and author.

This small volume is replete with a multitude of statements which make you stop and think. They are succinct and cover many phases of one's daily living with the inescapable God. To quote a few—"God is not 'Father' to you until He is 'your' Father." "It is not the saint who is peculiar, but the rest of us. It is not the saint who is above the Christian, but we who are below. The saint is simply standard, the rest of us substandard. The saint is on the beam; it is we who have not yet found it." "The thing that makes sin possible is lack of trust. Lack of trust, or anxiety, is therefore the foundation of all sin. Saints become saints because they trust God and man and

Gifts for Easter

...BOOKS OF LASTING VALUE



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the world." "Superstition is the attempt to control God; true prayer is the surrender of the self to God's control."

Orlando, Fla. FRANCIS R. EDWARDS

SERMONS FOR THE SEASON

And Still He Speaks. By Edward L. R. Elson. Revell. 127 pages. $2.50.

Attractive sermons for the Easter season, emphasizing the risen Lord as the eternal Word.

Messages on the Resurrection. By Herschel H. Hobbs. Baker Book House. 87 pages. $1.75.

Vigorously biblical Easter sermons, based on I Corinthians 15.

The Dark Road to Triumph. By Clayton E. Williams. Crowell. 110 pages. $2.75.

A gifted preacher (American Church, Paris) offers 1) two Palm Sunday sermons, 2) two for Holy Thursday, 3) a Good Friday series on the Seven Words, 4) two Easter sermons.

Week of the Cross. By Will Sessions. Bethany Press. 96 pages. $2.

Dr. Sessions (Christian Church, Kansas City) tells the day-by-day story of events of Holy Week, with resonant homiletical overtones.

THE POLING STORY

Mine Eyes Have Seen. By Daniel A. Poling. McGraw-Hill. 297 pages. $5.

A man writing the story of his own life has the right to view it with his own eyes. In fact, he does so inevitably and reveals in his selection of material and slant of emphasis more about himself than the events in that life themselves.

This high-pitched, novelesque story of Poling's 75 years might be called "well-known people I've met"—reflecting his contacts with leaders of varied interests on a world-wide scene. Poling the organizer, editor, political crusader, writer, preacher, counsellor, emissary, family man—you will meet them all in this story, and often through the eyes of others; but one figure emerges at the end—a man of simple faith and abounding hope.

New York City ROBERT D. HERSHEY

BRIEF BIBLICAL INTRODUCTION

Jesus and God's New People. By Howard Clark Kee. Westminster. 92 pages. $1.50.

"The Gospels . . . are neither objective historical biographies prepared by detached observers nor theological speculations spun out of thin air; they are responses to the historical life, tragic death, and triumphant resurrection of Jesus Christ." On the basis of this definition, Dr. Kee has prepared a brief introduction to the four Gospels as part of the Westminster "Guides to the Bible Series for Laymen."

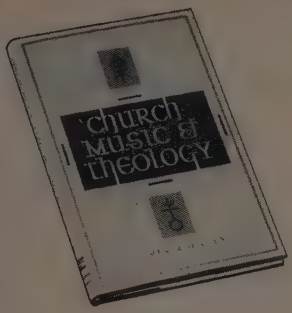
It is amazing that the author manages to cover so much ground in such a limited space. The chapters devoted to each of the four Gospels are well done, offering basic outlines of the books and some elaboration of their unique points of view. Most laymen can read these sections with no difficulty. However, the earlier portions of the book, wherein the author deals with the oral gospel tradition that preceded the written records by some forty years are less successful.

Kee's handling of the problem of historicity of the gospel records, especially when they differ with each other, confuses the reader more than it illuminates. To complicate the matter, the author raises certain key questions such as whether or not there is a devil and whether the miracles happened as they were described and then avoids answering these questions in a satisfying manner. Some of his sweeping generalizations are probably dictated by the limited space he has for explaining his point of view. Yet his seeming insistence that Mark reflects fairly accurately the sequence and historical sayings of the oral gospel and that therefore in every instance Matthew and Luke, where they differ, are either distorting or adapting the facts is dangerous.

However, this is the kind of book that forces a person to think for himself . . . and that's not a bad idea. FRANK W. KLOS, JR.

Philadelphia

BASIC BOOKS FOR YOUR LIBRARY



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Churchman On the Go

Dr. Fry's World Travel Mileage Mounts Over 50,000 in 4 Months

FRONT PAGES a month ago were full of President Eisenhower's South American tour. Arrival of another important world traveler in the same continent at about the same time was understandably much less publicized.

Big headlines were neither expected nor wanted by the second traveler, Dr. Franklin Clark Fry. This was his second trip to South America in 1960, and just one of dozens of journeys he must make this year in the course of his business.

Dr. Fry's business is the Lord's business, of course, and he is doing a somewhat more than ordinary share of it. He is president of both the United Lutheran Church in America and the Lutheran World Federation. He is also chairman of both the executive and central committees of the World Council of Churches, chairman of the policy and strategy committee of the National Council of Churches, a member of the executive committee of the National Lutheran Council, and president of Lutheran World Relief.

THE MULTIPLE duties of these offices keep him on the go. In the first four months of this year he will have traveled well over 50,000 miles, the equivalent of two round-the-world trips. Besides his two Latin American visits, he has crossed the Atlantic to Geneva, and clocked some major mileage on church errands around the United States.

A year ago, Dr. Fry was "grounded" by illness for a couple of months. After recovery he quickly resumed his farings to far places. Late last summer he and Mrs. Fry visited Europe and the Middle East. The two-month tour took them into most of

Dr. and Mrs. Fry take plane for Venezuela

the eastern Mediterranean countries, after attending the World Council meeting on the Island of Rhodes.

THIS YEAR'S schedule is even tighter. On New Year's Day Dr. Fry addressed Augustana Luther Leaguers in San Antonio. He was home long enough to pack more shirts, then winged to Geneva for five busy days of accumulated Lutheran World Federation affairs. Another January commitment took him to Chicago in connection with the pending merger of Lutheran church bodies.

He left New York Jan. 30 on his first South American trip. His destination was Buenos Aires, where the World Council of Churches executive committee met Feb. 8-12. But Dr. Fry took the opportunity to visit the growing Lutheran Church in British Guiana en route, and spent days before and after the Buenos Aires conference in discussions with Argentine Lutheran leaders.

Back in New York on Feb. 15, he had to leave immediately for a meeting in Harrisburg, Pa. From there he hopped to fill engagements in Louisville, Ky., and Oklahoma City, Okla. And on Feb. 26 he was flying

Continued on page 47

Churchmanship Institute Will Precede Synod Convention

By ALFRED J. BEIL

DES MOINES—An Institute On Churchmanship will be held at First Church, Cedar Rapids, immediately preceding the 106th synodical convention, May 22-25.

The program is planned primarily to help leaders become better informed churchmen. The facilities, displays, and leadership which are a normal part of a convention, will be utilized. The sessions on Saturday and Sunday will include workshop periods and buzz sessions, panel discussions and lectures.

The closing of the institute will also be the opening rally of the synod with music from the Carthage College Choir. Dr. F. Eppling Reinartz, ULCA representative, will be the special speaker on May 22.

ST. ANDREW'S CHURCH, Cedar Rapids, was organized Dec. 6 with 70 adult members and 30 children. The Rev. Robert Parker began the mission development program Feb. 1, 1959. He has been called and installed as the first pastor of the new congregation.

Camp Development Underway

THE CAMP DEVELOPMENT program on East Okoboji, Spirit Lake, Iowa, was started in February. The $10,000 lagoon development project is half completed and the final master plan presented by Harrison and Associates of Ames, Iowa, was adopted March 8.

The recreation building will be built some time after the first group of cabins, the shower house, teaching shelters, and dining room facilities are provided.

Two work camps for men are planned at the East Okoboji site. The first is June 19-25 and the second June 26-July 2. Three additional work camp periods are being planned for senior Luther Leaguers. The dates are Aug. 7-13, 14-20, and 21-27.

The financial objective for the year is $75,000. Pledges from congregations to date amount to $42,500.

Joint Iowa Paper Planned

IOWA SYNOD has invited the Iowa Conference of the Augustana Synod and the Iowa District of the American Evangelical Lutheran Church to join in publishing a joint synodical paper. Word has been received that both are interested, and it is possible they will join in the publication of the Sep-

With 150 men, women and children members, Cedar Rapids mission is organized as congregation

tember issue. At the present time, the *Iowa Synod Lutheran* circulates 12,000 copies.

THE MERGING SYNODS in Iowa have cooperated in pilot attempts to operate a joint youth program for the last two years. Augustana Luther League has invited the ULC and AELC Luther League to participate in a leadership school Aug. 8-13, and in two camp periods at Lake Okoboji June 26-July 2, and Story City, July 10-16.

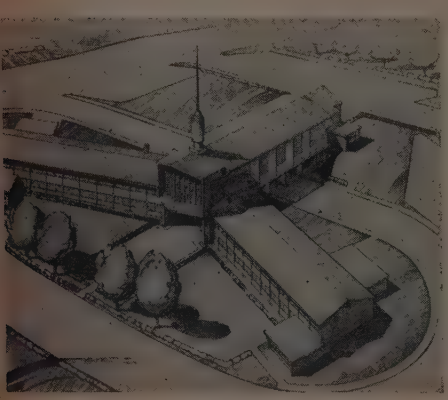
Sioux City Building Planned

ST. MARK'S CHURCH, Sioux City, plans to build a $185,000 first unit this spring. T. Norman Mansell, architect, has plotted ground-level entrances on all three levels of the hillside building. Of special interest is the porte cochere beneath the nave which will facilitate persons entering and leaving the building in bad weather.

The ultimate plan will be accomplished in three stages. The first unit will be the east wing, housing a chapel, a small social hall, classrooms, and office.

St. Mark's congregation was three years old in December. Development was begun by the Rev. Milton Eklund in June 1956. The congregation was organized the following December. The Rev. Robert Beckstrom was installed in June 1959, to succeed Pastor Eklund. Communing membership is 135.

Architect's projection of new St. Mark's



Pastors Strecker and Liljedahl join hands with Augustana district president Hedeen

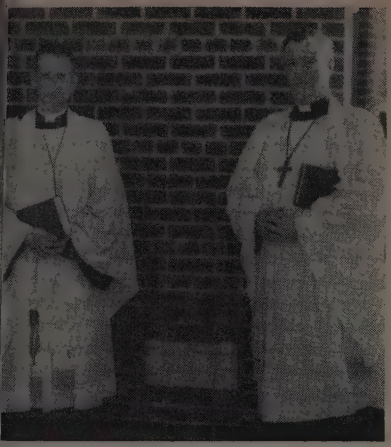
Augustana Congregation Merges with ULC Church

By MARTIN G. SCHROEDER

OMAHA, NEBRASKA—At separate meetings the congregations of Bethlehem Lutheran Church, east of Enterprise, Kansas, and Scherer Memorial Lutheran Church, Chapman, Kansas, approved articles making the two into one church. At a formal service on Jan. 17, the articles were signed by each of the church's board of directors.

Bethlehem Church is affiliated with the Augustana Lutheran Church, and Scherer Memorial Church with the United Lutheran Church in America. Under the merger, services will be held mainly at Scherer Memorial, with occasional services at Bethlehem. All property is now a part of the merged church, named the Scherer Memorial Evangelical Lutheran Church.

The last pastor of Bethlehem congregation was the Rev. J. E. Liljedahl, who served since 1931. The present pastor of Scherer Memorial is the Rev. Kenneth Strecker, who has served since 1958 (*photo above*).



The Rev. George Gerberding and Pastor W. W. Williams at cornerstone ceremonies

MINNESOTA

New Minneapolis Church Building Near Completion

MINNEAPOLIS—St. Mark's Church, North Minneapolis, will soon occupy its new building. Ground was broken last June for the unit which includes a nave seating 300, a fellowship hall, offices, lounge and facilities for meals.

Cornerstone was laid Jan. 10. Conference President George Gerberding preached. The Rev. W. W. Williams is pastor.

GOOD SHEPHERD CHURCH, Rochester, will be organized as a congregation on April 10. Already 74 adults have signed the charter. The mission holds services in the 4-H building of the county fair grounds.

ENTRAL STATES . . .

St. Paul's Plans to Build

PLANS FOR ERECTION of a new $500,000 hurch plant have been approved by the ongregation of St. Paul's English Church, Grand Island, Nebraska, the Rev. Harvey Clark, pastor. The proposed new church of contemporary design and will be air-onditioned. The nave will seat 700.

Construction is to begin in June. Already 200,000 is available and there is currently drive for an additional $250,000. The ew structure will be located two miles from he present site, on a five-acre plot with dequate parking space. To be constructed n one level, the plant will include offices, lassrooms, a lounge and a large fellowship all. St. Paul's currently has 2,200 con-rmed members.

KAREN ENGEL, 15-year-old daughter of Mr. and Mrs. Elmer Engel of Grand Island, nd a member of St. Paul's, was presented he God, Home and Country award on March 6, in connection with 4-H week.

The award is given by Lutheran congre-ations to their young people who have iven evidence of faithfulness and usefulness

Mother pins emblem on Karen Engel at St. Paul's, as Pastor Harvey Clark looks on

to their church and who have a commendable 4-H record for three or more years.

African Jungle Safar

Safari guide Mrs. Homer Goebel aims "gun" at gorilla, played by Mrs. William S. Maki

JUNGLE ANIMALS, native bongo drummers, and dancers in bangles and baubles, took the spotlight at St. Mark's Fellowship Hall in Fargo, N. D., one February evening.

"Safari," they billed it. The program was calculated to surprise, and it did. Prominent men and women of the church took roles to dramatize African missions, promotion topic of the United Lutheran Church Women.

Mrs. David Simonson, furloughed missionary to Tanganyika, spoke and showed slides. But the big feature was the jungle tour.

Mrs. Homer Goebel, chief "guide," said the safari had been planned for months. Many hours were spent in preparing decorations and costumes.

Gorilla turns out to be affectionate type, to Mrs. Goebel's dismay, and offers big hug

Beating the bongos in scene at door of African hut are happy "natives," Herbert Miller and Pastor Lloyd Zaudtke. Meanwhile Mrs. Miller fashions flower lei for presentation to the speaker.

for Missions

ERYTHING in the pro-
m was African, except
ybe the "tiger" (*right*).
ank offering boxes
re collected in big
ker baskets. Tropical
le decorations (*photo*
ow) augmented the
gle atmosphere.
About 125 men and
men saw the show.

Native hunter Robert Monson puts jungle animals through paces. Lion is Mrs. William Kohler, and tiger is Mrs. H. A. Hendrickson

Drum intrigues Mrs. David Simonson, Mrs. Harley Horken, Mrs. Bert Gerrells and Mrs. Dave Rutland

These are the prospective members who attended first service of mission in Hood River libra

72 Attend First Service of Mission in Hood River, Orego

By OLIN G. DASHER

SEATTLE — Seventy-two people attended the first service of the new Lutheran Church in Hood River, Oregon, Feb. 14. It was an auspicious beginning for the new congregation. The Hood River Library was appropriately furnished with a beautiful, full-size altar, made by members.

The service was conducted by the organizer, Pastor Ernest Vetter. The congregation sang the new Lutheran service like veterans. Pastor Homer Berner, assistant to the president of the Pacific Synod, preached.

In his message Pastor Vetter encouraged the members to take seriously the task of organizing a new congregation, and not to forget "the power behind us is greater than the task before us."

A FURNACE EXPLOSION caused $6,000 damage at St. James' Church, Seattle, on Jan. 23. Services were held in a nearby school until a new electric heating plant was installed, and the sanctuary was used again on Feb. 14.

URBAN CHURCH conferences were held during February in Seattle and Portland. The Rev. Carroll L. Charles of the Board of American Missions' urban church division met with pastors in the two areas.

DR. ELWOOD BOWMAN of the BAM division of church extension conferred with groups from eleven synod congregation March 5-8, to discuss plans for building fir and second units. One congregation orga ized in 1946 does not yet have a permane first unit.

GEORGIA-ALABAMA

Dr. Fry to Represent ULC At Centennial Convention

By PAUL J. RENZ

ATLANTA—Dr. Franklin Clark Fry will b the ULCA representative at the Centennia Convention of the Georgia-Alabama Synod to be held April 26-29 at the Church of th Ascension in Savannah. Dr. Fry will speal on Wednesday and Thursday mornings, an will preach at the centennial service o Wednesday evening.

Dr. Raymond D. Wood, synod president said a budget of $187,386 will be proposed for 1961. Reports to the convention will show that the synod's institutional and LWA quotas for 1959 were met, and the ULCA apportionment was overpaid.

Reports will also review the greatest mission building program in synod history.

Among the speakers will be Dr. Karl D. Kinard, president of the South Carolina

ynod, and Dr. A. G. D. Wiles, president-lect of Newberry College.

The convention will make a pilgrimage o Ebenezer, site of the Salzburger Lutheran olony established in 1734, to witness the entennial pageant of the synod.

Church Men Elect Officers

TED RINKER was re-elected president of he synod United Lutheran Church Men at he convention Jan. 29-30 in Columbus, Ga. Other officers are Edgar Reeves, vice presi-ient; A. B. Conaway, secretary; Charles R. Kraus, treasurer.

REPRESENTATIVES of NLC churches in the South attended an Urban Church Institute at Redeemer Church, Atlanta, on March 21 and 22. Among Georgia-Alabama Synod pastors attending were Pastors C. D. McDaniel, C. K. Derrick, Sr., W. H. Faddis, W. H. Lefstead and Robert E. Lee. Synod President Wood and Home Missions Secretary Compton H. Usina were also present.

ULCA BOARD OF AMERICAN MISSIONS will meet May 2-6 at the Dinkler Plaza Hotel, Atlanta. One day will be devoted to a tour of missions in the Atlanta area and to a review of mission opportunities in the region.

Seminarians Receive Calls

THREE SOUTHERN SEMINARY seniors, and one from Gettysburg, received calls and have applied to the synod for ordination following their graduation. From Southern, Ronald E. Miller, of Wilmington Island, will serve as a Board of American Missions developer in the Statesboro field; William H. Martin, of Savannah, will go to the Macon County Parish, and Charles B. Macmurphy, of Augusta, has been appointed by the Board of Foreign Missions for service in Japan. From Gettysburg, Richard W. McLeroy, of Atlanta, will go to St. Luke's, Macon.

HOLY CROSS CHURCH, Athens, received $167.83 from the synod Luther League, which chose this congregation as its home mission project for 1959-60.

REFORMATION CHURCH, Savannah, will send 42 boys and girls to Lutheridge this summer, via the church's own bus.

MARYLAND

Evangelism Workshop Set April 21-22 in Baltimore

By J. FRANK FIFE

BALTIMORE — An evangelism resource leadership workshop for synods along the East Coast will be held April 20-21 at the Emerson Hotel, Baltimore.

The ULCA Department of Evangelism staff will be in charge. Taking part will be the Rev. J. Bruce Weaver, director of evangelism in the Board of Social Missions; the Rev. Clifton M. Weihe and Dr. Walter E. Bock, associate directors, and the Rev. J. Leon Haines, synod director of stewardship and evangelism. Twelve Maryland Synod representatives will attend.

Faith and Life Institute Held

LAY REPRESENTATIVES of congregations in changing communities of Baltimore attended a Faith and Life Institute March 11-13 at the Synod Camp and Conference Center, near Jefferson, Md. The Rev. Herman G. Stuempfle, of the Board of Social Missions, was the director.

UNITED LUTHERAN CHURCH WOMEN will hold five conference meetings next month. The schedule: April 19, St. Paul's Church, Cumberland; April 20, Trinity Church, Hagerstown; April 21, Trinity Church, Taneytown; April 22, St. Paul's Church, Washington, D. C., and April 23, the Congress at Zion Church, Middletown.

THE REV. WILLIAM M. STREMEL will begin development of a mission in the Seabrook area, near Washington, April 18. The Rev. Samuel R. Frank began work in the Beltsville area on March 1.

ST. JOHN'S CHURCH, Linthicum Heights, was to dedicate its new parish education building on March 27.

ULCA MINISTERS of Baltimore heard the Rev. Arthur Lee Doll, suffragan bishop of the Episcopal Church, at their March 21 meeting.

New Konnarock Parish Serves Needs of Mountain Folk

FOR MORE THAN 30 years until last summer the remote mountain region around Konnarock, Virginia, close to the North Carolina border, was a special mission project of the United Lutheran Church.

Beginning in the late 1920's, the church aided by its three auxiliaries carried out a threefold enterprise —preaching, teaching and healing. The Women's Missionary Society ran the Konnarock Lutheran School for girls; the Brotherhood established the Iron Mountain School for boys, and the Luther League assisted in the healing ministry at the Konnarock Medical Center.

Meanwhile, 22 Lutheran congregations were established in the mountains of western Virginia and North Carolina and eastern Tennessee.

In 1939 the southern mountain work was co-ordinated under direction of the Board of American Missions. Last June the teaching and healing ministry was discontinued, and the board took steps to reorganize and strengthen the home mission program in the area. The Konnarock Training School property was sold to the Virginia Synod, and other properties were disposed of.

In the past ten months many new developments have taken place at Konnarock. What formerly was the Konnarock Lutheran Parish, composed of St. Matthew, Laurel Valley and Redeemer congregations; and the Helton Lutheran Parish, with Messiah, Ivy Grove and Friendly churches, have now been consolidated into the Konnarock-Helton Parish with two congregations, St. Matthew and Faith.

The Laurel Valley log church will continue in use during the summer months by the St. Matthew congregation. A new church will be built in the Helton area for the new Faith congregation, and the Friendly church building at White Top will continue as an educational unit.

There'll be summer services in Laurel Valley log church

Sister Sophia Moeller, deaconess-nurse who served long in the mountain area, has been assigned to the parish and continues to live in the Helton Health Center. Dr. and Mrs. H. C. Meyer remain as faithful workers, though they are no longer under Board of American Missions supervision.

The congregations served by Pastor Charles L. Lady are seeking to carry out a fourfold ministry to their members and neighbors in their scattered communities. First of all, the purpose is to preach the word, administer the sacraments, evangelize and educate. This task is implemented through regular Sunday worship services, three Sunday church schools, four vacation church schools, two weekday church schools, and two units of the United Lutheran Church Women.

Continued on page 46

Luther League Elects Two New Associate Secretaries

Two NEW associate secretaries will join the staff of the Luther League of America this spring, it was announced by Dr. F. Leslie Conrad, executive secretary.

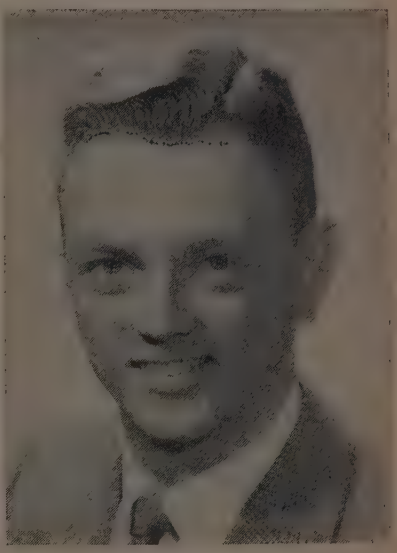
The Rev. Ralph R. Hellerich, for the past two years an editor in the Board of Parish Education, has been elected associate secretary with editorial responsibilities. He will begin his duties on April 1.

Charles H. Lewis, a senior at Chicago Seminary, will become associate secretary on June 1 following graduation. He will be responsible for the league's caravaning program and for leadership education and training.

RALPH R. HELLERICH

Pastor Hellerich, a native of Allentown, Pa., is a graduate of Muhlenberg College and Philadelphia Seminary. Ordained in 1944, he served pastorates at St. Timothy's Church, Philadelphia, and St. John's Church, Woodbury, N. J. He was called to the Board of Parish Education staff in 1958. Among his assignments was the editing of the board's Young Adult Idea Books.

As editor of the league's monthly *Luther Life*, Pastor Hellerich will supervise a complete reorganization of that magazine as a youth periodical of general interest. Program resource material formerly included in *Luther Life* is being discontinued, as well as the league's topic quarterly, *High Ideals*. Beginning June 1 the LLA will issue the annual *Youth Programs* published jointly by several Lutheran church bodies.



CHARLES H. LEWIS

Mr. Lewis served the Luther League as youth associate during 1958-59 as a seminary intern. A native of Pittsburgh, he attended the University of Pittsburgh and Gettysburg College. He is 29 years old.

Besides directing the league's established caravaning program, Mr. Lewis will also conduct pioneer "member" and "advisor" training sessions during the summer.

Member training will be held in four

LUTHER LEAGUE . . .

League Training Schools on college campuses. These will be Muhlenberg, July 24-30; Newberry, July 24-30; Grand View, Des Moines, Iowa (AELC), July 24-30, and Gettysburg, July 10-16.

Three Youth Workers' Institutes are also planned for training of congregational league advisors. Outstanding theological and group work leaders will be on the institutes' staffs. The three YWI's will be at Muhlenberg, July 24-30; Newberry, July 24-30, and Chicago Seminary, Aug. 7-13.

Campus Notes

ARCHITECTS HAVE been instructed to complete plans for more than $4 million worth of buildings for Carthage College's second campus at Kenosha, Wis., it was announced by Dr. Harold H. Lentz, president. When the final plans are accepted, bids will be solicited.

Actual construction on the 68-acre Kenosha park site will begin this fall. Financial campaigns have brought more than $3 million in pledges, with about $500,000 in actual cash. Additional funds are expected from foundations and special gifts.

DR. FREDERICK M. BINDER, fifth president of Hartwick College, will be officially inaugurated May 9 in the college field house at Oneonta, N. Y. Principal speaker will be Dr. Millard E. Gladfelter, president of Temple University, Philadelphia. Dr. Gladfelter is a prominent Lutheran layman.

DR. H. SHERMAN OBERLY, president of Roanoke College, has been elected president of the Association of Virginia Colleges. He also was recently placed on the board of governors of National Lutheran Educational Conference.

SUSQUEHANNA UNIVERSITY will offer four competitive tuition scholarships beginning with the 1960-61 academic year. Another full tuition scholarship, with room and board included, will be provided for a foreign student.

The Schwartzwalders: parents, Mary, Susan

Syracuse Football Coach Honored by Congregation

SYRACUSE, N. Y. — The Schwartzwalders "first family of American college football, were honored by the congregation of First English Lutheran Church at a recent dinner party. Floyd B. (Ben) Schwartzwalder Syracuse University coach, directed his team to the 1959 national championship.

Coach Schwartzwalder came to Syracuse from Muhlenberg College in 1949. Since then the family has been active in First English Church. Mrs. Schwartzwalder is vice president and membership chairman of the United Lutheran Church Women. Susan confirmed in 1950, and Mary, confirmed in 1954, have served on the church school staff. The coach's mother, Mrs. Hattie Schwartzwalder, also lives with them.

Dr. Frank H. Shimer, the pastor, congratulated the family for using their home as a "pulpit to preach some forceful sermons." He cited their participation in church programs and Christian service.

"And the love which flows among the members of the family, making it a happy home, is a needed sermon," he said.

NOVA SCOTIA

Pastors of Synod Gather In Retreat at Bridgewater

By DOUGLAS A. CONRAD

HALIFAX—Annual pre-Lenten retreat for the pastors of the Nova Scotia Synod was held in St. Paul's Church, Bridgewater, on March 1. Holy Communion was conducted by the Rev. Glenn O'Connor, of the New Germany Parish. The sermon was delivered by the Rev. Leonard Rodbourne, of the Conquerall Parish.

NOVA SCOTIA SYNOD in 1959 paid 81.4 per cent of its apportionment to the United Lutheran Church in America. Its Lutheran World Action contribution was well over the quota.

THE REV. ROSEVILLE BURGOYNE, pastor of Rose Bay Parish, was recently appointed interim chairman of the evangelism committee of synod. He takes the place of the Rev. Clyde Wentzell, who resigned. Pastor Burgoyne attended the inter-Lutheran Evangelism Conference in Omaha, Neb., in January.

TRINITY CHURCH, New Germany, recently dedicated a Hallman electric organ. This instrument was presented to the church by Mrs. Avery Lantz in memory of her husband.

THE REV. CLYDE WENTZELL, of Mahone Bay Parish, has resigned effective May 1. He accepted a call from the Board of American Missions to become mission developer at Spryfield, a suburb of Halifax.

DEL BEIER, a middler of Waterloo Seminary, will spend the summer months in Moncton and Fredericton, New Brunswick, to conduct survey work for the Board of American Missions. Services will be held during that time.

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PENNSYLVANIA

Men of Mt. Airy Help Keep Seminary Plant in Repair

PHILADELPHIA—The Men of Mt. Airy, laymen's auxiliary of the Philadelphia Seminary, set a new record in meeting its pledge this year. On March 1, the first half of the 1960 contribution goal of $4,000 was presented to the seminary president, Dr. Henry H. Bagger, by the group's treasurer, Wilbur E. Zieger (*photo at right*).

Men of Mt. Airy was organized in 1948 by the late Dr. Peter P. Hagan. Since then more than $120,000 has been contributed for the renovation and refurbishing of the seminary buildings.

Membership is spread among the four synods supporting the seminary — Pennsylvania Ministerium, New York and New England, New Jersey, and Pittsburgh. Each member pledges to give $10 or more yearly.

With half the goal reached three months ahead of schedule, the auxiliary hopes this year to enlist many new members and increase the total contribution substantially. President Leonard F. Ashford said interest has been stimulated through the seminary's year-end appeal and by endorsement of the group by the United Lutheran Church Men in the Pennsylvania Ministerium.

President Bagger receives check from Mr. Zieger (right) as Mr. Ashford looks on

Dr. Bagger pointed out that gifts from the Men of Mt. Airy provide for much needed maintenance work that otherwise might have to be postponed. Last year, he said, the work included repairs and new heating equipment for the main dormitory, refrigeration equipment for the refectory, painting the exterior of three campus buildings, a new bathroom in one faculty house, repairs for the Sunday school building, and trimming of trees on the grounds.

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KONNAROCK . . .

Continued from page 42

Aid to needy families is a second phase of the parish program. First step here is development of a "clothing bank" for emergencies. The nursing service performed by Sister Sophia is the third phase.

The fourth phase is provision of social and recreational services. A youth program has been developed at Konnarock, serving about 75 young people and using the facilities of the former office building, now leased to St. Matthew congregation.

Thus the church continues to minister to the social and economic needs of the isolated mountain communities, through works of serving love.

Churchman on the Go

Continued from page 34

back to South America, where President Eisenhower was making the headlines.

First he visited Venezuela, to observe Lutheran work in Caracas, Maracay, Valencia, Barquisimeto and Maracaibo. On March 7-9 he was in Bogota, Colombia, for the Caribbean Pastors' Conference, then he went to Ecuador, Peru, Bolivia and Chile.

He arrived March 19 in Porto Alegre, Brazil, for meetings of the Lutheran World Federation continuing through March 26. Then he flew south to Buenos Aires to speak at opening exercises of the Lutheran Seminary and to confer an honorary degree from Wittenberg University on President Jonas Villaverde of the United Evangelical Church of Argentina.

Doubling on his trail, he was scheduled to visit Sao Paulo and Rio de Janeiro, Brazil, before returning to New York on April 2.

Trips planned for April alone will account for nearly 9,000 miles. Longest hop will be to Los Angeles, where he is to preach at the Easter sunrise service in Hollywood Bowl. Other journeys will be to Chicago, Minneapolis, Savannah and Kansas City.

The rest of 1960 will be much the same, culminating with a November trip to New Delhi, India, for the Third Assembly of the World Council of Churches.

Synod Convention Calendar

April 26-28
VIRGINIA:
St. Mark's Church, Roanoke
April 26-29
KENTUCKY-TENNESSEE:
Faith Church, Lexington, Ky.
GEORGIA-ALABAMA:
Ascension Church, Savannah, Ga.
May 1-5
NORTH CAROLINA:
Holy Trinity Church, Hickory
May 2-5
SOUTH CAROLINA:
St. Phillip's Church, Myrtle Beach

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

BERNHEISEL, JOHN G. From St. Jacob's Church, York New Salem. To Mifflinburg parish.

HANDLEY, GEORGE E., JR. From St. Thomas' Church, New York City. To Christ Church, York, associate pastor.

HOUSEKNECHT, GERALD E. From Trinity Church, Hagerstown, Md., assistant pastor. To Faith Church, Williamsport, and St. Michael's Church, Cogan Station.

CENTRAL STATES

MENDENHALL, ALFRED L. From Immanuel Church, Vancouver, Wash. To Trinity Church, Paxton, Neb.

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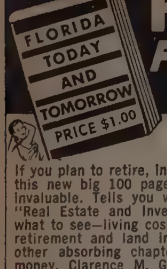

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CHANGES OF PASTORATE . . .

ILLINOIS

BERNHARD, LEOPOLD. From St. Peter Church, Manhattan, N. Y. To Christ th Shepherd Church, Chicago Medical Cer ter.

THIEL, HARRY. From Holy Cross Church Decatur. To Trinity Church, Kirkwood Mo.

INDIANA

FOUTZ, MARTIN. From Abiding Presenc Church, Rochester, Mich. To Gethseman Church, Indianapolis.

MARYLAND

ENNIS, WILLIAM W. J. From Zion Church Jersey City, N. J. To Messiah Church Baltimore.

MICHIGAN

LING, JAMES R. From Trinity Church, Lou isville, Ky. To Bethlehem Church, Mour Clemens.

SLIFER, LUTHER W. From Christ Church Detroit. Retirement.

DECEASED

THE REV. M. LUTHER BEISWANGER 56, died Feb. 10 at Lourdes Hospital, Pa ducah, Ky. A native of Vandergrift Height Pa., he was graduated from Carthage Co lege and Chicago Seminary, and was or dained by the Illinois Synod in 1927.

He served congregations in Toledo, Ohio Liberty, Ill., and Manly, Iowa, but wa forced by ill health to retire from the activ ministry after eleven years of service. H remained a member of the Iowa Synod du ing his retirement, and resided at Me tropolis, Ill. He is survived by his wife, th former Alice Elizabeth Benger.

Funeral service was conducted Feb. 1 at St. Paul's Church, Metropolis, by the pa tor, the Rev. Albert Nyland. Burial wa in Metropolis.

THE REV. HENNIG VON BOSSE, 9 died March 10 at his home in Egg Harbo City, N. J. Oldest minister in the Pennsy vania Ministerium, he was pastor emeritus o Immanuel Church, Frankford, Philadelphia

A native of Braunschweig, Germany, Pa

or von Bosse completed his theological tudies at Philadelphia Seminary and was or- ained in 1899. He served the Frankford ongregation until 1920, when he retired ecause of ill health.

Funeral service was conducted March 14 t Zion Church, Egg Harbor City, by the astor, the Rev. Dale R. Lau, and the Rev. avid L. Scheidt, of Roslyn, Pa. Interment as in the Egg Harbor Cemetery.

DR. MARTIN LUTHER STIREWALT, 7, retired ULC pastor and educator, died larch 10 at his home in Hickory, N. C.

Born in a parsonage in New Market, Va., e attended Lenoir Rhyne College and Chi- igo Seminary, and was ordained in 1907. ater he took post-graduate work at North- estern University, receiving the master of ts in education degree in 1928.

He served from 1909 to 1915 as pro- ssor of Bible and ancient languages at enoir Rhyne College, which conferred the onorary doctor of divinity degree upon him 1921. He was professor of practical eology at Chicago Seminary from 1922 to 30, and professor of systematic theology Southern Seminary from 1938 to 1952.

Dr. Stirewalt served pastorates at St. Paul's urch, Frankfort, Ind., 1915-16; St. James' urch, Concord, N. C., 1916-22, and St. hn's Church, Salisbury, N. C., 1930-38. e returned to Lenoir Rhyne College as as- ciate professor of Bible and philosophy in 55, serving until 1959. He had been chair- an of the college board of trustees from 34 to 1950.

He served the United Lutheran Church America in various capacities, including embership on the Common Service Book mmittee, the Board of Education and the mmission of Adjudication. He was a rth Carolina Synod delegate to ULCA nventions in 1936, 1938, 1940, 1942 and 44.

Surviving him are his wife, the former rolina Dentzer; a son, Dr. Martin L. rewalt, Jr., of Springfield, Ohio; three ughters, Sister Catharine Stirewalt of Bal- more, Mrs. J. Lewis Sowers of Salisbury, N. C., and Mrs. George Ulrich of Jenkintown, Pa.; and a brother, W. J. Stirewalt of New Market, Va.

Funeral service was conducted March 11 at St. Andrew's Church, Hickory, by Dr. Albert H. Keck, Jr., the pastor, assisted by Dr. F. L. Conrad, president of the North Carolina Synod, and the Rev. Cline W. Harbinson of Shiloh Church, Hickory. Burial was in Reformation Cemetery, New Market, Virginia.

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IN CONCLUSION

THERE'S ONE advantage in being a fifth-wheel preacher—the sort that is put in the pulpit only on special occasions. Such a preacher gets into a greater variety of situations in a year than most other preachers experience in a lifetime. In my own case I receive numerous speech-making invitations. Usually I go places where I think I can learn something useful to me as a church paper editor.

This month it was St. Olaf College. (It was nine below zero my last morning there, which people in Minnesota seem to think is mild.)

Each time I live a little while on a college campus I get the impression that students are surprisingly younger than students used to be. This time I was struck by the youthfulness of members of the faculty. Some peculiar change seems to be underway in colleges.

EVERYBODY knows about St. Olaf. Its choir has been as famous as Notre Dame's football team, and has sung in scores of cities in America and Europe. Thirty years ago it had a reputation as the best college choir in the United States. No doubt it's still as good as it was then, but in 30 years numerous colleges have developed superb choirs.

At St. Olaf I discovered that there are five choirs. Sixty best singers from the five are taken on the annual tour. I heard several of the choirs in the college chapel, and was enchanted by these clear youthful voices under such superb direction. But what I shall remember longest is the hymns that were sung.

There at St. Olaf, which is a college of the Evangelical Lutheran Church, they have the same red service book we now have in a majority of United Lutheran churches. But most of these hymns had never heard before. It seems to r we are getting short-changed in UI churches. Our congregations hesitate venture away from the tunes we knew the *Common Service Book*.

Twenty chorales in the new book we harmonized—at least in part—by J. Bach, the greatest of all composers. far I've heard only two of these sung churches. Also there are numerous hym from Danish, Finnish, Norwegian, a Swedish sources which ULC congreg tions seem skittish about trying.

Maybe we should do something ra cal. For instance, suppose a choir cides that for six months the congregati will not sing a single hymn it has ev sung before, but only those in the *Serv Book* which are new to us. Another periment would be for the choir not learn any anthems for six months, o new *Service Book* hymns, with the co gregation trying them the Sunday af the choir sings them.

THIS IS OUT of my field. The only ti I ever tried to direct any singing was a vacation school where the oldest pu was 12 years old and too inexperienced criticize my monotone. But I'm a gr listener. I've heard most of the gr orchestras of the world and some of choirs, and know few pleasures wh equal hearing of great music. Many p ple of our congregations, I think, wo share with me this joy of trying some hymns we've never heard before.

It's a long trip to St. Olaf College, a I can't arrange to be there often. Par choirs can't hope to be as good as Olaf, with its excellent leadership a hundreds of fine voices. But next ti I'm asked to be a fifth-wheel preac I'll ask only one question: will there b Bach hymn scheduled? —ELSON RUF

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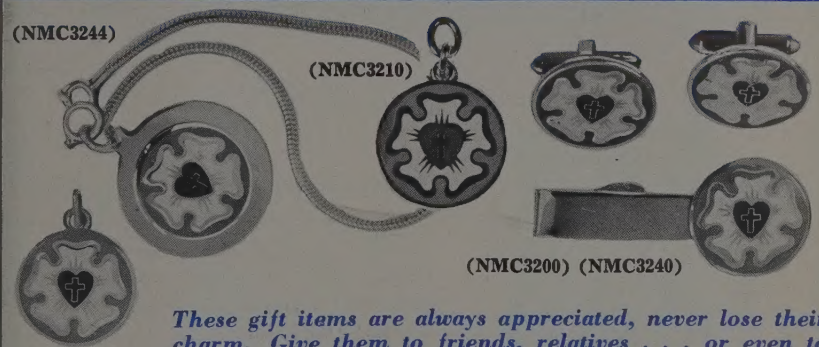

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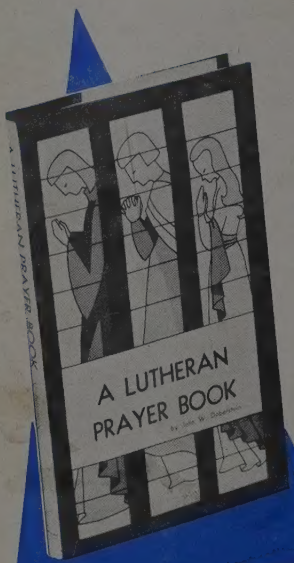

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